EGYPTIAN CALENDAR

FOR THE

KOPTIC YEAR 1617 (1900–1901 A.D.)

CORRESPONDING WITH THE

MOḤAMMEDAN YEARS 1318-1319.

"Anni certus modus apud solos semper Ægyptios fuit."

MACROBIUS.

BY

ROLAND L. N. MICHELL, B.A. (OXON.),

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ROLAND L. N. MICHELL, B.A. (OXON.),

One of Her Majesty's Commissioners in Cyprus; formerly Chief of the Statistical Department of the Cadastre, Egypt. Orders of the Osmanieh (4th Class) and of the Medjidieh.

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BY PERMISSION,

TO

HIS HIGHNESS THE KHEDIVE OF EGYPT.

ABBAS II HILMI.

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INTRODUCTORY NOTE.

In 1877 I published, in Egypt, what I called an Egyptian Calendar. It amused and interested friends, and met with a very kind reception from a limited public in England. In compiling it I endeavoured to reproduce from the popular native almanacs, published annually at Cairo, such portions as, it appeared, might be of interest or use to general readers.

For several years past I have been urged by friends to publish a similar Calendar. But circumstances have hitherto rendered this impracticable. In view, however, of the great annual influx of visitors, especially British and American, to Egypt, and of our closer connection with the Nile Valley, and believing that the Calendar may be of some practical use, I have now prepared a fresh edition, which I venture to offer to readers of the English-speaking world.

The Egyptian population (the language of which is now exclusively Arabic) consists of a large majority of Moḥammedans and a small minority of Kopts. The Kopts make use of a solar calendar which is of great antiquity, and is still for many purposes used by the people generally. The Muslim year is lunar, and consequently shorter by eleven days than the Koptic, and our own. It is more convenient, therefore, that the Koptic year should occupy the more prominent place. It

coincides accordingly with portions of two Muslim, or lunar, years.

The Calendar is thus to be regarded (1) as a Koptic, (2) as a Mohammedan Almanac.

(1) As a Koptic Almanac. It is the Koptic Calendar (worthy of a study far less superficial than is here devoted to it) which is, from a historic point of view, of most interest. This presents to us the old Egyptian year, with its record of quaint and original entries, which has, subject to various modifications, been in use for thousands of years, and has survived all the revolutions. And it is the ephemeridal notices, for so many days in the year, that give to the Calendar its chief interest. They are the echoes of a distant past, and they sum up the wisdom of ages in matters of agriculture and hygiene, being based on the observations of the ancient Egyptians, who, as Herodotus remarked, devoted themselves beyond all others to the study and record of natural laws.

(2) As a Mohammedan Calendar. The Muslim year is of great interest in Egypt. One object has been to mention all the fêtes and anniversaries worthy of notice that occur in its course. These do not, with few exceptions, find a place in the native almanacs, and they have therefore been supplied from other sources, including personal experience. Many of the annual festivals are extremely interesting, and many of them (celebrated as they chiefly are in the 'Arab' or the outlying quarters of Cairo) are unseen and unheard of by Europeans, simply because no notice of their occurrence or approach is ready to hand. This little record may perhaps supply this want, and be found useful to visitors and to some among the residents of Egypt.

The prominence given to the Koptic Calendar renders it necessary to give portions of two Muslim years, viz. 1318 and 1319 of the Higreh. The inconvenience is unavoidable, but it does not affect the practical utility of the almanac, which, by the way, may for general purposes be

easily made to serve, roughly, as a perpetual one, by ascertaining at any time the agreement of any particular day, and adjusting other dates accordingly.

A translation into French of a Koptic Calendar, with some interesting and suggestive notes, was published in France by M. E. Tissot in 1867.

Lane's "Modern Egyptians" is an indispensable companion to the resident or visitor who would follow the Egyptian year through all its months and seasons. All the great Moḥammedan festivals will be found described in that exhaustive and invaluable work, which has, of course, been frequently consulted and quoted.

The short Glossary which is appended will serve to explain most of the fêtes, customs, etc., mentioned in the Calendar, which are too numerous to admit of explanation in footnotes.

The Diary of the days of the week, for Cairo, may be of use to travellers. The other notes, tables, etc.—dry as the nature of the subject renders them—may be of interest to some readers, or suggest further inquiry.

A list of "recognized mūlids" (Muslim), prepared from the books of Sheikh Tewfik el-Békri, Naḳīb el-Âshráf, furnished by the kindness of H.E. Yacoub Artin Pasha, is inserted.

It only remains to make the following observations respecting the use of the Calendar. The dates of all the mūlids, festivals, etc., have been given as accurately as possible, not without considerable difficulty. They are not, however, to be considered as absolutely correct. There may be in some cases a change or difference of a day or week. Except where otherwise stated, I have noted the last, or great, day of a mūlid, which as a rule lasts eight days (sometimes nominally fifteen or even twenty-seven days); so that the reader must understand that the festival generally begins a week before the day named in the Calendar. It is the evening and night scenes which are generally most interesting on these occasions, and the

last night or nights should be chosen for a visit. In order to be certain as to exact dates, the traveller would do well to inquire of some reliable resident who has means of obtaining authentic information. The almanac will, at any rate, suggest the approach of festivals and events that may occur in the course of each month.

Then it is to be remembered that the Moḥammedan and Koptic day begins at sunset; and, throughout, the Calendar is arranged according to the computation of nights and days common to Semitic peoples generally, in which the former precedes the latter; the day, in other words, commencing at sunset. Thus, e.g., the 'Night of Power' (Leylet el-Ḳadr) is marked as falling on the 27th of Ramaḍán, and accordingly, though the day of the 27th Ramaḍán corresponds (in the Moḥammedan year 1318) with our 18th January, 1901, the *night* of that date coincides with our night of the 17th January; and it is on this latter night, therefore, that the celebration of the 'Night of Power' is to be witnessed. So in the case of the 'Night of the Middle of Shaabán,' and all other eves, Muslim and Koptic.

Muslim 'mūlids,' etc., are printed in clarendon type, and Koptic feasts, fasts, etc., in italic type. An asterisk is affixed to a few insertions that have been made quite independently.

In conclusion, I would express my thanks and obligations for assistance very kindly rendered by H.E. Yacoub Artin Pasha, of Egypt; and also to Professor Stanley Lane Poole, for advice most courteously given in connection with this little compilation.

R. L. N. M.

CALENDAR.

Day of week.	September.[1]	Gumád el-owwal.[2]	Tūt.	1st *Koptic month.* **TŪT, 1617.**
Tu	11	16	1	Koptic Norūz (New Year), 1617.
W	12	17	2	
Th	13	18	3	Sow bersīm.
F	14	19	4	Avoid female society.
S	15	20	5	
☽	16	21	6	Dew begins to fall.
M	17	22	7	Jasmine planted.
Tu	18	23	8	Windy season. Cotton gathered.
W	19	24	9	Disturbance of the Mediterranean Sea.
Th	20	25	10	Abundance of fresh dates.
F	21	26	11	Olives gathered.
S	22	27	12	The day and night equal.
☽	23	28	13	End of Summer. Limes abundant.
M	24	29	14	The sun in Libra. Autumn begins.
Tu	25	Gumád et-tāni 1	15	His Highness Abbas II Hilmi born, 1291 A.H. (July 16, 1874).
W	26	2	16	Highest rising of the Nile.
Th	27	3	17	*'Īd es-Ṣalīb* (Festival of the Cross). Suspension of the Nile. Opening of water channels.
F	28	4	18	Quinces and pomegranates abundant.
S	29	5	19	Make syrups of lemons and other fruits. Almonds gathered.
☽	30	6	20	Sow barley (Upper Egypt). Observe the signs of the weather.
M	October 1	7	21	Disturbance of the bile. Lettuce and celery come up.
Tu	2	8	22	[3] It is agreeable to look at the clouds.
W	3	9	23	The sap of trees recedes. Good season for making dresses.
Th	4	10	24	Thārid should be eaten. Great abundance of small fishes.
F	5	11	25	**Mūlid of er-Rifa'i.** The leaves of trees turn yellow.
S	6	12	26	Avoid drinking water at night.
☽	7	13	27	Avoid medicines. Gusty winds.
M	8	14	28	General ripening and storing of fruit. Gather henna.
Tu	9	15	29	The leaves of trees begin to fall. Sow Winter vegetables.
W	10	16	30	Warmer clothing should be worn.

[1] Gregorian, 1900 A.D.
[2] Muslim, 1318 A.H.
[3] Accession of H.H. Abbas II Hilmi, 1309 A.H. (Jan. 8th, 1892).

Day of week.	October, 1900 A.D.	Gumád et-tāni, 1318 A.H.	Bābeh.	2nd Koptic month. **BĀBEH, 1617.**
Th	11	17	1	The soil in waste places is encrusted with salt.
F	12	18	2	**Mūlid of el-Beiyūmi.** Bodily passion is aroused. Cut reeds for matting, etc.
S	13	19	3	Abundance of fruits. Summer vegetables diminish.
☽	14	20	4	General cultivation of lands in Egypt. Harvest of sesame.
M	15	21	5	Rice harvest. Maximum of the Nile's rising.
Tu	16	22	6	**Mūlid of Sheikh Shelkani.** Fair of Aba (Upper Egypt). Drink fresh syrups, etc.
W	17	23	7	End of great heat. Coupling of cattle, sheep, and goats.
Th	18	24	8	Sowing of millet, flax, and bastard saffron.
F	19	25	9	**Mūlid of the Seyyideh Zeynab** begins. General sowing of barley and bersīm. Drink tiriák before eating.
S	20	26	10	The Nile begins to subside. It is good to go to the bath.
☽	21	27	11	Abundance of mosquitoes. Ebony is cut.
M	22	28	12	The Mediterranean is stormy.
Tu	23	29	13	**Mūlid of the Sitt Nefíseh.** Animals should be kept near watering-places. Abundance of quails.
W	24	30	14	The sun in Scorpio. Arrival of cranes.
Th	25	Régeb 1	15	Beginning of mists and fogs. Dress more warmly.
F	26	2	16	Planting of narcissus.
S	27	3	17	Wood cut now will remain sound. To take baths is disagreeable.
☽	28	4	18	Avoid sleeping in the open air.
M	29	5	19	Plant European onions, garlic, and asparagus.
Tu	30	6	20	It is agreeable to look at the clouds.
W	31	7	21	**Leylet er-Ragheieb.** Cooling of the atmosphere and water.
Th	November 1	8	22	Avoid bleeding of the arms and neck. Quails begin to disappear.
F	2	9	23	**Mūlid of the Owlad 'Enán.** Low water in the Euphrates. Abundance of fish.
S	3	10	24	Avoid drinking cold water at night. Rice should be eaten.
☽	4	11	25	Increase of humidity and dews. Cut Sūdan beans. Dry dates and raisins abundant.
M	5	12	26	The cold at the end of the night is injurious.
Tu	6	13	27	Sowing of wheat (Lower Egypt). Sow lentils, chick-peas, and lupins. Appearance of first roses.
W	7	14	28	**Mūlid of Seyyideh Zeynab** ends. General tillage in Syria. Animals grow lean.
Th	8	15	29	Planting of violets. Good season for preserving fruit.
F	9	16	30	Fresh winds. Begin to sow beans.

Day of week.	November, 1900 A.D.	Régeb, 1318 A.H.	Hatūr.	*3rd Koptic month.* **HATŪR, 1617.**
S	10	17	1	1st of the Leyāl el-Būlḳ. Departure of the swallows.
☽	11	18	2	General sowing and planting.
M	12	19	3	Sowing of poppies, cumin, and coriander.
Tu	13	20	4	Flax and hemp come up.
W	14	21	5	Departure of birds of passage.
Th	15	22	6	Pull up cotton plants.
F	16	23	7	Sugar-cane cut for sale. Genūb winds prevalent.
S	17	24	8	Suez Canal opened Nov. 17th, 1869.
☽	18	25	9	Proper season for rain.
M	19	26	10	Abundance of bananas.
Tu	20	27	11	**Leylet el-Mi'arág. Mūlid et-Tashtūshi.** Prevalence of south (Mirisi) winds.
W	21	28	12	Drink warm water in the morning before eating. Send sheep to pasture.
Th	22	29	13	The sun in Sagittarius. Harvest of dūrah.
F	23	Shaabán 1	14	Reptiles disappear. Radish-seed pressed for oil.
S	24	2	15	The water of Egypt becomes cold.
☽	25	3	16	Sow fennel. End of sowing lentils, chickpeas, and lupins.
M	26	4	17	Season for navigation in the Indian Ocean.
Tu	27	5	18	Sow fenugreek (ḥelbeh).
W	28	6	19	Avoid voyaging in the Mediterranean Sea.
Th	29	7	20	Food taken from the water is recommended.
F	30	8	21	Abundance of clouds. The close of night is cold.
S	December 1	9	22	**Mūlid of the Imám esh-Shafe'i.** Ripening of chestnuts. Appearance of Winter vegetables.
☽	2	10	23	Disturbance of the bile. Avoid drinking water at night.
M	3	11	24	Horses should be sent to green pasture.
Tu	4	12	25	The balsam-tree cut for oil.
W	5	13	26	Flies die off.
Th	6	14	27	Olives pressed for oil. Sowing of safflower.
F	7	15	28	**Leylet en-Nuṣf min Shaabán. Mūlid of the Imám el-Leys.**[1] Mosquitoes disappear. Strong, pungent perfumes are agreeable.
S	8	16	29	H.I.M. Sultan Abdul Hamid Khan born, 1258 A.H.
☽	9	17	30	Eat hot foods to warm the stomach.

[1] Also of the Sadát el-Bekríyeh and of the Sheikh Dimirdásh.

Day of week.	December, 1900 A.D.	Shaabân, 1318 A.H.	Kiyahk.	*4th Koptic month.* **KIYAHK, 1617.**
M	10	18	1	*Sōm el-Milád* (Fast of the Nativity) begins. Birds enter their nets.
Tu	11	19	2	First cutting of clover (bersīm).
W	12	20	3	Season of colds, etc.
Th	13	21	4	Lambing season. **Mūlid of the Sheikh Ibn 'Enán.**
F	14	22	5	Arrival of numerous foreign birds.
S	15	23	6	Snow falls in its place.
☌	16	24	7	Windy weather.
M	17	25	8	Avoid at night drinking water that has not been covered for three days.
Tu	18	26	9	Ants retire into their holes.
W	19	27	10	End of the Leyāl el-Būlḳ.
Th	20	28	11	First of the Leyāl es-Sūd.
F	21	29	12	The breath is condensed in vapour. Serpents become blind.
S	22	30	13	End of Autumn.
☌	23	Ramaḍân 1	14	**Leylet er-Rūyeh.** The sun in Capricornus. Beginning of Winter. The interior of the earth is warmed. Fleas appear.
M	24	2	15	Manuring of fields. End of late rice harvest. Season for transplanting large trees.
Tu	25	3	16	The leaves of rose-trees fall. Water on mountains freezes. Christmas of the Franks.
W	26	4	17	Ripening of citrons. Beginning of intense cold.
Th	27	5	18	Beginning of Syrian 40 days. End of falling of leaves.
F	28	6	19	Sow Winter potatoes.
S	29	7	20	Festival of St. Daniel. Abundance of fleas.
☌	30	8	21	Dry food should be used.
M	31	9	22	Foaling season of camels. Increase of colds.
Tu	January, 1901 1	10	23	Pruning of vines.
W	2	11	24	Abundance of sugar-cane, cut for pressing.
Th	3	12	25	Swarming of bees.
F	4	13	26	The eating of pigeons is liked; that of fish disliked.
S	5	14	27	End of sowing poppies. Avoid eating fowls.
☌	6	15	28	*End of Sōm el-Milád.* Drinking water at night is injurious.
M	7	16	29	*'Īd el-Milád.* Birthday of our Lord Jesus Christ. The ostrich lays eggs.
Tu	8	17	30	Accession of HH. the Khedive Abbas Hilmi, 8th Jan., 1892 (Greg.).

Day of week.	January, 1901 A.D.	Ramaḍân, 1318 A.H.	Ṭûbeh.	*5th Koptic month.* **ṬÛBEH, 1617.**
W	9	18	1	Gathering of oranges. Sweet things should be taken.
Th	10	19	2	Abstain from eating raw, green vegetables.
F	11	20	3	Tamarind gathered (Sûdan).
S	12	21	4	Pestilence disappears, if there be any. Strong gales.
☽	13	22	5	Avoid drinking water that has not been covered.
M	14	23	6	End of pruning vines.
Tu	15	24	7	Avoid eating beef. Season of frost and ice.
W	16	25	8	The face of the earth becomes green. The wind changes.
Th	17	26	9	The blessing of Heaven descends upon the waters of the Nile.
F	18	27	10	**Leylet el-Ḳadr.**
S	19	28	11	*Leylet el-Ghitass.* *'Îd el-Ghitass.* Sow native tobacco.
☽	20	29	12	*Lesser Koptic Mûlid of Sitt Dimiyáneh.* The sun in Aquarius. The interior of the earth becomes warm.
M	21	30	13	Cold increases in intensity. Pull carrots and colocasia.
Tu	22	Showwâl 1	14	**'Îd es-Sugheíyer.** Catarrhs and colds prevalent.
W	23	2	15	**'Îd es-Sugheíyer.** The water of the Nile becomes clear.
Th	24	3	16	**'Îd es-Sugheíyer.** Female society desired. Irrigate winter crops and trees.
F	25	4	17	First Ṭanṭa Fair, or **Mûlid of the Seyyid Aḥmed el-Bédawi.** Transplant date-palms and young trees.
S	26	5	18	The sap of trees begins to ascend. Spices and hot food should be taken.
☽	27	6	19	Good season for making dresses; laying foundations of houses, etc.
M	28	7	20	**Procession of the Kisweh.** End of the Leyâl es-Sûd (Black Nights).
Tu	29	8	21	Beginning of the Leyâl el-Bûlḳ. End of sowing safflower. Gather seed of onion.
W	30	9	22	Whatever is sown now will not fail.
Th	31	10	23	Cold is injurious to those in feeble health.
F	February 1	11	24	Birds of prey hatch their young. **1st Mûlid of Ibrahim ed-Desûḳi.**
S	2	12	25	End of great cold. Foaling of high-bred camels.
☽	3	13	26	Beginning of Syrian Winter Khamasîn.
M	4	14	27	The water of the Nile attains its clearest state.
Tu	5	15	28	Bersîm ripe for cutting. Goats in heat.
W	6	16	29	Planting of henna. Dried fruits, nuts, etc., should be eaten.
Th	7	17	30	Coupling of various animals. Plant walnut and peach.

Day of week.	February, 1901 A.D.	Showwál, 1318 A.H.	Amshīr.	*6th Koptic month.* **AMSHĪR, 1617.**
F	8	18	1	**1st Mūlid of Abū Rīsh.** Winds strong and variable.
S	9	19	2	Sow early cotton.
☽	10	20	3	Planting of roses, jasmine, and most flowering plants.
M	11	21	4	*Sōm Yunān* (three days) begins.
Tu	12	22	5	Mating of birds.
W	13	23	6	**Procession of the Máḥmal.** Planting of vines and pomegranates.
Th	14	24	7	Abundance of milk, cream, etc.
F	15	25	8	Good season for arranging marriages.
S	16	26	9	Drink hot water in the morning before eating.
☽	17	27	10	**Start of the Egyptian Pilgrim Caravan** (from Birket el-Hagg). Abundance of violets. Avoid cold-water baths.
M	18	28	11	The Euphrates begins to rise. *Sōm el-Kebīr* begins.
Tu	19	29	12	The sun in Pisces. Descent of the 'Little Sun.'
W	20	1 Zu'l-ḳaadeh	13	1st Gámreh.
Th	21	2	14	Syrian truffles (Kámeh) gathered. Opening of the leaves of trees.
F	22	3	15	Ants emerge from their holes.
S	23	4	16	Strong gusty winds (Lawákh).
☽	24	5	17	Circulation of sap in all trees.
M	25	6	18	Blossoming of the almond-tree. Early beans gathered (Upper Egypt).
Tu	26	7	19	Awakening of the bodily passions.
W	27	8	20	2nd Gámreh. Sow native cotton.
Th	28	9	21	Avoid sitting in the sun.
F	1 March	10	22	Disappearance of large fish. Bugs abundant. Cranes disappear.
S	2	11	23	Season of Mukti cucumbers.
☽	3	12	24	End of season for planting trees.
M	4	13	25	Locusts hatch out.
Tu	5	14	26	Begin to plant sugar-cane.
W	6	15	27	3rd Gámreh.
Th	7	16	28	Vines in leaf.
F	8	17	29	Blossoming of the pomegranate.
S	9	18	30	End of the Leyāl el-Būlḳ. Abundance of waterfowl.

Day of week.	March, 1901 A.D.	Zu'l-ḳaadeh, 1318 A.H.	Barmahát.	*7th Koptic month.* **BARMAHÁT, 1617.**
☿	10	19	1	First day of Ḥosūm, and 'Old Folks' Cold.' Begin quail shooting near Cairo.*
M	11	20	2	Meeting of two seasons. Storms at sea. Cotton should not be sown.
Tu	12	21	3	Season for culture of silkworms. Mulberry in leaf.
W	13	22	4	Sow Indian cotton. Sow Summer dūrah.
Th	14	23	5	Season of molokhieh.
F	15	24	6	Cattle to be taken from bersīm. Sow early sesame.
S	16	25	7	Last day of Ḥosūm, and 'Old Folks' Cold.' Second Ṭanṭa Fair.
☿	17	26	8	Dusty winds (and Zoba'a) prevalent.
M	18	27	9	Return of swallows and hoopoes.
Tu	19	28	10	Gathering of flax and hemp.
W	20	29	11	Sowing of indigo.
Th	21	Zu'l-ḥeggeh 1	12	End of Winter. Equal day and night. Trees generally in leaf.
F	22	2	13	Second Ṭanṭa Fair, or **Mūlid of Seyyid Aḥmed el-Bédawi.** The sun in Aries. Descent of the 'Big Sun.' Beginning of Spring. Norūz es-Sulṭāni. **Shem en-Nesīm el-'Ulamá.**
S	23	3	14	Wind moderates.
☿	24	4	15	Blowing of north winds [Riḥ el-Baḥríyeh]. Pull up flax.
M	25	5	16	Serpents open their eyes.
Tu	26	6	17	Spawning of frogs and reptiles. The plague of flies begins.
W	27	7	18	The blossom of pomegranate turns to fruit.
Th	28	8	19	Rain, if it falls, is very beneficial to crops.
F	29	9	20	**Yōm 'Arafát.** Opening of roses. Good season for female society.
S	30	10	21	**'Īd el-Kebīr.** Sow cumin.
☿	31	11	22	**'Īd el-Kebīr.** Gather fennel-seed (ḥabbet el-ḥarakeh).
M	April 1	12	23	**'Īd el-Kebīr.** Sow native cotton.
Tu	2	13	24	Beginning of wheat harvest (Upper Egypt). Mukti cucumbers abundant.
W	3	14	25	Colds and catarrhs diminish. The silkworm begins to spin.
Th	4	15	26	Season for eating young lambs and young chickens. Flowering of mint.
F	5	16	27	**Second Mūlid of Ibrahim ed-Desūḳi.** Favourable season for voyaging at sea.
S	6	17	28	Sow white egg-plant and water-melon.
☿	7	18	29	*'Īd el-Bisháraḥ* [Feast of the Annunciation]. *'Īd esh-Sha'anīn.* Avoid eating cheese.
M	8	19	30	Proper season for bleeding and purging. End of season of falling of rain.

Day of week.	April, 1901 A.D.	Zu'l-heggeh, 1318 A.H.	Barmūdeh.	8th *Koptic month.* **BARMŪDEH, 1617.**
Tu	9	20	1	Beginning of season (50 days) for medicinal treatment according to Hippokrates.
W	10	21	2	*'Arba'a Eiyūb* (Job's Wednesday). Various reptiles hatch their young.
Th	11	22	3	*Khamīs el-'Ahd* (Maundy Thursday). Pressing of balsam oil. Treatment of serious diseases.
F	12	23	4	*Holy Friday* (Koptic). **Second Mūlid of Abū Rīsh.** Beans abundant. Sowing of rice.
S	13	24	5	*Sabt en-Nūr* (Saturday of the Light). The almond forms fruit. End of sowing Summer dūrah.
☌	14	25	6	*'Īd el-Kiyámeh* (Easter Sunday). Season of chickpeas.
M	15	26	7	**Shem en-Nesīm** (Smelling of the Zephyr), and 1st of Khamasīn. End of planting sugar-cane.
Tu	16	27	8	Rainy season in Syria begins.[1] End of sowing Indian cotton.
W	17	28	9	End of small planting. Calming of the Mediterranean. Recurrence of colds, etc.
Th	18	29	10	Season for making conserves of roses.[2]
F	19	30	11	Season of radishes.
S	20	1	12	**First of the 'Ashr** (10 days). Avoid salted foods.
☌	21	2	13	The sun in Taurus. End of quail shooting, Cairo.*
M	22	3	14	Beginning of barley harvest.
Tu	23	4	15	Coupling of camels. It is good to go to the bath.
W	24	5	16	Season of molokhieh and bamiyeh.
Th	25	6	17	The peahen lays eggs.
F	26	7	18	Sweets should not be eaten.
S	27	8	19	Crops are now safe from baneful influences. Great abundance of roses.
☌	28	9	20	**Yōm Tasou'á.** Ripening of apricots and melons.
M	29	10	21	**Leylet 'Ashūrá. Yōm 'Ashūrá.** Birth of bees.
Tu	30	11	22	End of large sowing.
W	May 1	12	23	If rain falls, pearls will be found in shells.
Th	2	13	24	Wheat harvest (Lower Egypt). Serpents secrete their venom.
F	3	14	25	End of sowing rice and indigo. Plant henna. Good season for purging.
S	4	15	26	Descent of Adam from Paradise. The Euphrates at its full height.
☌	5	16	27	End of sowing native cotton. Blossoming of the lébekh. Abdalláwi melons come up.
M	6	17	28	Sour food should be used. Disappearance of the Pleiades.
Tu	7	18	29	The thinnest clothing should be worn. **Festival of El-Khiḍr and Elias.**
W	8	19	30	Mating season of ostriches. Begin to gather poppies.

Moharrem, 1319

[1] Beginning of Nisān rains in Syria.
[2] Mūlid of the Sheikh 'Abdallah el-Maghâwri.

Day of week.	May, 1901 A.D.	Moharrem, 1319 A.H.	Bashans.	*9th Koptic month.* **BASHANS, 1617.**
Th	9	20	1	Birthday of the Blessed Virgin Mary. Fertilization of the date-palm.
F	10	21	2	Refreshing and purifying drinks should be taken.
S	11	22	3	
☽	12	23	4	End of late wheat harvest. Swelling of the body. The blood circulates less actively.
M	13	24	5	Good season for bleeding and cupping. The olive forms fruit.
Tu	14	25	6	Gather seeds of balsam. Ripening of apricots.
W	15	26	7	The north breeze is welcomed. End of sowing Sūdan beans.
Th	16	27	8	Formerly Feast of the Roses. Locusts deposit their eggs.
F	17	28	9	Clear weeds from rice-fields. Opening of the season of navigation by sea.
S	18	29	10	End of sowing sesame. Safflower gathered.
☽	19	30	11	Ripening of mulberries. Syrian dūrah ripe.
M	20	Ṣafar 1	12	*Koptic Mūlid of Sitt Dimiyáneh.*
Tu	21	2	13	Plant colocasia. End of sowing indigo. The well of Zemzem is filled.
W	22	3	14	The sun in Gemini.
Th	23	4	15	*'Īd es-So'ūd.* Anniversary of the fall of manna and quails.
F	24	5	16	*Sōm er-Rusūl* begins. Season of Shammam and Abdalláwi melons.
S	25	6	17	The rage of fleas subsides.
☽	26	7	18	Beginning of the hot season. Water in wells diminishes.
M	27	8	19	Ripening of plums.
Tu	28	9	20	Abundance of apricots. End of 50 days medicinal treatment according to Hippokrates.
W	29	10	21	Agitation of the blood. Medicines should be avoided for 75 days according to Hippokrates.
Th	30	11	22	Formerly Fête of Balsam at Matarieh.
F	31	12	23	North winds (Shimâl) begin to blow regularly.
S	June 1	13	24	Period of Bahwareh winds (40 days).
☽	2	14	25	*'Īd el-'Ansarah.* Abundance of cockroaches.
M	3	15	26	Avoid female society.
Tu	4	16	27	The Nile is at its lowest.
W	5	17	28	The eating of honey is disliked.
Th	6	18	29	Formerly Feast of the Roses at Damascus.
F	7	19	30	The heat of the body increases greatly.

Day of week.	June, 1901 A.D.	Ṣáfar, 1319 A.H.	Baūneh.	10*th Koptic month.* **BAŪNEH, 1617.**
S	8	20	1	Auroral rising of the Pleiades.
☽	9	21	2	Miasma is exhaled by the Nile.
M	10	22	3	Meeting of Spring and Summer. Good season for voyaging in the Mediterranean.
Tu	11	23	4	The water of the Nile is changed.
W	12	24	5	**'Arba'a Mayidūr.** The earth is fissured by heat. Cold baths agreeable.
Th	13	25	6	Burn perfumes to disinfect the air.
F	14	26	7	Abundance of water-melons.
S	15	27	8	Pestilence disappears, if there be any. End of sowing sesame.
☽	16	28	9	Season for collecting honey.
M	17	29	10	Avoid drinking Nile water that has not been boiled or well filtered, for 15 days.
Tu	18	Rabía el-owwal 1	11	Descent of the Nuḳṭah. **Mūlid of Sheikh Embábeh.**
W	19	2	12	**Mūlid en-Nébi begins.** *Koptic Festival of St. Mikhāīl.*
Th	20	3	13	Excitement of the passions. Syrup of tamarind should be taken.
F	21	4	14	Verjuice from four grapes (húsrúm) should be made and taken. End of Spring.
S	22	5	15	**Return of the Maḥmal to Cairo.** The sun in Cancer. Beginning of Summer. Leylet es-Saraṭán.
☽	23	6	16	Morning rising of Aldebran. Great heat.
M	24	7	17	Period of Simūm winds (70 days) begins.
Tu	25	8	18	The eating of kid's flesh is recommended.
W	26	9	19	The Euphrates begins to subside.
Th	27	10	20	The walnut fruit is formed.
F	28	11	21	Figs and grapes begin to ripen.
S	29	12	22	**Mūlid en-Nébi.**
☽	30	13	23	Movement of the bile. **Mūlid of Sheikh Darwīsh el-'Ashmáwi.**
M	July 1	14	24	Acid drinks should be used. End of gathering safflower.
Tu	2	15	25	Peaches and pears abundant.
W	3	16	26	Day of Assemblage at the Nilometer.
Th	4	17	27	Announcements are made respecting the rise of the Nile.
F	5	18	28	Avoid relaxing food and drinks.
S	6	19	29	
☽	7	20	30	Locusts die, if there are any.

Day of week.	July, 1901 A.D.	Rabia el-owwal. 1319 A.H.	Abīb.	11*th Koptic month.* **ABĪB, 1617.**
M	8	21	1	The use of strong perfumes may be discontinued.
Tu	9	22	2	
W	10	23	3	The blessed Nile begins to rise abundantly.
Th	11	24	4	Abundance of honey. *End of Sōm er-Rusūl.*
F	12	25	5	**Mūlid of Seyyideh Fatimeh en-Nebawiyeh.** *'Īd er-Rusūl.* Sow Syrian dūrah.
S	13	26	6	Period of regular north-west winds.
☽	14	27	7	HH. the Khedive 'Abbas Hilmi born, 1874. Season of grapes.
M	15	28	8	General purification of the air. Abundance of cactus fruit.
Tu	16	29	9	Fleas begin to disappear.
W	17	30	10	**Mūlid of 'Sultán' Abū'l-'Eyla.** Sow early onions.
Th	18	Rabia et-tāni 1	11	**Mūlid el-Ḥasaneyn** begins.
F	19	2	12	Soaking of flax. *Sōm el-'Adra* (15 days) begins.
S	20	3	13	End of sowing rice. Cut Summer dūrah.
☽	21	4	14	Winds abate in force. Prepare lands for Nabári (Autumn).
M	22	5	15	Ophthalmic complaints prevalent. Sow celery, spinach, parsley, dūrah, and gargír.
Tu	23	6	16	The sun in Leo. The interior of the earth is cooled.
W	24	7	17	Grapes and figs in full season.
Th	25	8	18	Heliacal rising of Sirius.
F	26	9	19	It is good to take cold baths.
S	27	10	20	Gámret el-Ḳaiz. Extreme heat.
☽	28	11	21	Cloths must not be washed for seven days. Chicory sown.
M	29	12	22	Good season for marriages. Mustard-seed gathered.
Tu	30	13	23	First of the Bawahír er-Rūm.
W	31	14	24	Grapes pressed for vinegar (wine). Gather fennel-seed (ḥabbet el-bárekeh).
Th	August 1	15	25	Ripening of dates in the Hedjaz.
F	2	16	26	End of Gámret el-Ḳaiz. *End of Sōm el-'Adra.* Storing of Summer water-melons.
S	3	17	27	**Mūlid of Sitt 'Aïsheh en-Nebawiyeh.** Assumption of the Virgin Mary. The pistaccio forms fruit.
☽	4	18	28	Sow Autumn (Nabári) dūrah.
M	5	19	29	Sowing of vegetables. End of the Bawahír er-Rūm.
Tu	6	20	30	Avoid female society. Opening of reservoirs (Upper Egypt).

Day of week.	August, 1901 A.D.	Rabía et-tâni, 1319 A.H.	Misreh.	12*th Koptic month.* **MISREH, 1617.**
W	7	21	1	Evening rising of Sirius.
Th	8	22	2	Avoid eating onions and garlic.
F	9	23	3	Great Ṭanṭa Fair, or **Mūlid of Seyyid Aḥmed el-Bédawi.**
S	10	24	4	Drink cold water before breakfast.
♌	11	25	5	Great abundance of water-melons.
M	12	26	6	Ripening of pistaccio (Syria).
Tu	13	27	7	**Mūlid el-Ḥasaneyn. Mūlid of Sultan es-Ṣāleḥ.** Radish and native carrot sown.
W	14	28	8	Beginning of cotton harvest. Milk is scarce.
Th	15	29	9	Plant narcissus bulbs.
F	16	Gumád el-owwal 1	10	If rain falls it is injurious to crops. **Third Mūlid of Ibrahim ed-Desūḳi.**
S	17	2	11	End of period for avoiding medicines according to Hippokrates.
♌	18	3	12	End of period (70 days) of Simūm winds.
M	19	4	13	Be careful to avoid the bites of reptiles and insects.
Tu	20	5	14	Water increases in warmth. Ripening of pomegranates.
W	21	6	15	The close of the night becomes colder. Avoid eating sweet things.
Th	22	7	16	**Mūlid of Seyyideh Sekíneh.** The movement of bile diminishes.
F	23	8	17	Festival of the High Nile (cutting of the Khalīg canal). **Third Mūlid of Abū Rīsh.**
S	24	9	18	The sun in Virgo.
♌	25	10	19	Itching of the body.
M	26	11	20	Festival of the 'Companions of the Cave' (the Seven Sleepers). Sleep becomes heavier.
Tu	27	12	21	Winds very variable.
W	28	13	22	Abundance of mosquitoes.
Th	29	14	23	The taste of fruit is affected by the Nile water.
F	30	15	24	Avoid female society. End of sowing Autumn dūrah.
S	31	16	25	**Mūlid of Seyyideh Ruḳíyeh.**[1] Sour milk should be taken. Going to the bath is disliked.
♌	September 1	17	26	Sowing of turnip and beetroot.
M	2	18	27	Gathering of acorns (*Quercus ballota*).
Tu	3	19	28	Heliacal rising of Suhéyl (Canopus).
W	4	20	29	Increase of humidity. Take precautions against dysentery and ophthalmia.
Th	5	21	30	Heat and thirst diminish.

[1] Fête of the accession of H.I.M. Sultan Abd el-Hamid Khan.

Day of week.	September, 1901 A.D.	Gumâd el-owwal, 1319 A.H.	Eiyâm en-Nâsi.	*Intercalary days* (*Koptic*). **EIYĀM EN-NĀSI, 1617.**
F	6	22	1	**Mūlid of Sheikh Yūnis.** First of the Nāsi.
S	7	23	2	Separate ewes from rams.
S	8	24	3	Spawning of fishes. **Mūlid of Seyyid 'Ali** (Zeyn el-Abidīn).
M	9	25	4	It is good to take the air in the evenings.
Tu	10	26	5	Last of the Nāsi.

NOTES.

NOTE I.

ON THE KOPTIC CALENDAR.

> "*The Egyptians, they said, were the first to discover the solar year, and to portion out its course into twelve parts.*"
>
> HERODOTUS, ii, 4.

THE Koptic is a solar year of twelve months (of thirty days) and of five (and every fourth year, six) intercalary days. The 1st of Tūt, the first month, always coincides with our 10th or 11th of September, and with the 29th of August of the Julian Calendar.

The agreement, therefore, of the Koptic year with ours is as follows :—

Tūt	commences on the		10th or 11th Sept.
Bābeh	,,	,,	10th or 11th Oct.
Hatūr	,,	,,	9th or 10th Nov.
Kiyahk	,,	,,	9th or 10th Dec.
Ṭūbeh	,,	,,	8th or 9th Jan.
Amshīr	,,	,,	7th or 8th Feb.
Barmahát	,,	,,	9th March.
Barmūdeh	,,	,,	8th April.
Basháns	,,	,,	8th May.
Baūneh	,,	,,	7th June.
Abīb	,,	,,	7th July.
Misreh	,,	,,	6th August.

The Eiyām en-Nāsi, or intercalary days, beginning on the 5th September, complete the agreement of the calendar.

As the modern Koptic Calendar is a relic of ancient times, a brief reference to its history will not be out of place.

It is supposed that in the earliest times in Egypt, as in India, the year was divided into twelve lunar months. To such a period we must refer for explanation of the fact that the month is represented in hieroglyphics by the crescent moon ; and hence, says Sir G. Wilkinson, might be derived an argument to prove that the use of hieroglyphics existed long before the very early date at which the lunar system was exchanged for the solar. He also quotes, *à propos* of this subject, Plutarch's statement that the 28 years of the reign of Osiris represent the period of days that the moon takes to perform its course round the earth.

This lunar year was in process of time superseded by three years of 360, 365, and $365\frac{1}{4}$ days respectively.

A.—The year of 360 days. This was the first unintercalated solar year. "The Egyptians," said the priests to Herodotus, "were the first to discover the solar year, and to portion out its course into twelve parts. They obtained their knowledge from the stars" (ii, 4). The threefold division of the year into seasons perhaps came into use at this early period. It seems probable that this year was retained for registering the dates of kings in records and monumental stelæ, and also, perhaps, for the celebration of certain festivals.

This calendar was divided into 36 'decans'; 36 stars nearly equidistant being distinguished as rising at intervals approximately of ten days.[1]

B.—The year of 365 days. The disadvantage, for all purposes in which greater accuracy was required, of the year of 360 days, necessitated a correction, and, five intercalary days being added, a calendar of 365 days was adopted, or used concurrently. The religious sanction being, of course, required, it was alleged that the invention of these days was due to Thoth (Hermes), and that

[1] See Poole's "Horæ Ægyptiacæ," and note the comparison of this cycle to that of the 'mansions of the moon' (*Menāzil el-Ḳamr*) of the Arabs, in ancient time, in matters relating to fixed seasons.

on them the five sons of Seb were born. This became the sacred year. Kings were made to swear that they would retain this year of 365 days "without intercalating any day or month." Many festivals were probably celebrated according to this calendar; and we gather from Geminus the Rhodian that the Egyptians desired that their festivals should gradually revolve through all the seasons of the year. It would appear that this year also was used in records, inscriptions, etc., prior to the introduction of the Alexandrine year under Augustus.

C.—The year of $365\frac{1}{4}$ days. Meanwhile, also at a very remote period, and while the other two systems remained in use, a fixed year had been determined, and was in use among the priests. The Egyptian astronomers had ascertained that the intercalated calendar of 365 days failed to represent the true length of the solar year. They had therefore decided to arrive at an exact determination by astronomical observation. The heliacal rising of the Dog Star, Sirius (Sothis), was the point selected, and it was ascertained that a period of $365\frac{1}{4}$ days elapsed between two heliacal risings of the Dog Star on the horizon of Memphis, or the 30th degree of latitude. A more exact calendar, based upon this observation, was adopted, and was employed by the priests or learned class for special purposes. It is the 'Sothic' or canicular year, and it has been called the 'Square year' ("annus quadratus," Pliny, ii, 47). In the time of the Ptolemies it was known as the Alexandrine year. It was converted into the Julian year by Sosigenes, the Egyptian astronomer, who merely transferred the New Year's Day from Autumn to Winter, taking for his era the reputed date of the foundation of Rome.

This being the difference between the two Calendars last named, 1461 'vague' are equal to 1460 'square' years. It had been ascertained by *observation* that exactly 1461 vague (or 1460 Sothic) years elapsed between two occasions in which Sothis rose just before the Sun on the

1st Thoth of the vague year. The term 'Sothic period' was given to this cycle of 1460 Sothic years, which brought into harmony the two Calendars in order to start afresh from the same point.

These observations and fixtures were made at a very remote period. In B.C. 1322 it was observed and recorded that New Year's Day (1st Thoth) of the vague year coincided exactly with the heliacal rising of Sirius. Menophres (Meneptah, XIX Dyn.) was king at the time, and the title 'era of Menophres' was given to this date, which acquired considerable celebrity as being the recorded point of departure for a new Sothic period.

To sum up: besides lunar reckonings, three calendars at least appear to have been in use in ancient Egypt, two vague years of 360 and 365 days respectively, and one canicular 'Sothic,' 'square,' or more exact year of $365\frac{1}{4}$ days. It is easy to understand that in Egypt (as in all other countries), as advancing knowledge led to reforms, a religious conservatism opposed the abandonment of older systems. The two latter calendars, at any rate, were simultaneously used, both being sometimes quoted in the same record.

The Egyptians celebrated festivals to the new and full moon, etc.; but it seems, as Dr. Brugsch shows, that the calendar of the sidereal, or exact, year retained certain anniversaries which originated in the time of the primitive lunar calendar, but which no longer corresponded with the phases of the moon to which the names referred.

It has been thought that at the institution of the earliest calendars the 1st of Tehūti (Thoth) coincided with the heliacal rising of Sothis, with the Summer solstice, and with the average, or conventional, time of the Nile's rising.[1]

[1] In an interesting article in *Archæologia*, F. R. Conder, C.E., arguing from dates conjectured from a study of the Decree of Canopus, suggests for the Egyptian Calendar an antiquity "hitherto regarded as fabulous." Assuming that the great festival of the Rising of Sothis was a fixed feast

The subject of the calendars and chronology of Egypt, here merely touched upon, is one upon which much light has yet to be thrown.[1] Those who would pursue the subject further must refer to the treatises of Biot, Brugsch, and other learned Egyptologists. Long and misty periods of time are comprised under the term 'ancient Egypt.' Thus, as Dr. Brugsch reminds us, the Egyptians of the Roman period looked back upon the ancient Egyptians almost as we do, speaking of one calendar (beginning the 9th Thoth) as that "*κατὰ τοὺς ἀρχαίους*"—"according to the ancients." It seems, however, clear that the Alexandrine year of 365¼ days, which was converted into the Julian, came into being at a very remote period—long before 1322 B.C.—and that the vague year, which in 22 B.C. fell on the 29th August (Julian), was converted by Augustus into a similarly reformed year, which the Kopts have handed down to our times.

No era appears to have been in use in ancient Egypt, the dates recorded being those of the reigning king, e.g. as follows: "The year III (of King . . . .), month III of season Sha (Inundation), day II."

The names of the months were of considerable antiquity. They were derived manifestly in some cases, and probably in all, from the names of certain tutelary deities, who were made to preside over these divisions of the year; and the names of these divinities were probably connected with certain characteristics of the different seasons of the year. The months Thoth, Athyr, Khoiak, and Pakhons took their names from the divinities Thoth, Hathor, Kihak, and

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celebrated on the 15th July (i.e. 24 days after the Summer solstice), and that it coincided originally with the heliacal rising of Sothis, the writer suggests that to arrive at a coincidence between the 1st of Thoth (vague), the 15th of July (equinoctial), and the heliacal rising of Sirius, if such an occurrence ever took place, we must (assuming no change of the earth's movement on its axis, or in its orbit) go back for nearly sixteen revolutions of the vague year, i.e. to 23,941 B.C.—Vol. xlvii, p. 466.

[1] See "History of Egypt," by Flinders Petrie.

Khons. But these names of the months do not appear to have been used in hieroglyphics before the period of the Ptolemies.

The three seasons of the year were called Sha[1] (inundation), Pro (sowing or cultivation), and Shemū (manifestation or harvest). Sha included Tehūti (Thoūt, Tūt) and the three following months, and so on. The months were indicated as being I, II, III, or IIII of any season.

Each day of the month had its eponymous fête by which it was marked, in addition to numerical signs. Thus, the first of the month was called "the festival of the new moon" (the day of Thoth).

The day was divided into twelve hours, as was also the night. Each of these twenty-four hours had its eponymous deity, and was denoted by the representation of its divinity; numerical figures from one to twelve being written by the side. The day probably began at midnight.

It is clear that in the modern Koptic Calendar the old Egyptian year survives. Moreover, our Koptic Almanac, with its paternal, and often naïve, advice, has embalmed the thoughts and observations of some of the most ancient of mummies.

The Kopts date from the 'Era of Martyrs,' i.e. from the second year of Diocletian, A.D. 284. Their present year, 1617, begins on the 11th September (29th August, Julian), 1900. Their bissextile system starts from the era of Menophres (1322 B.C. + 284 =), 1606 years before the Koptic era. The Koptic leap year, therefore, always immediately precedes our own.

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[1] On the four months' sleep of Horus (and Vishnu), beginning when the Dog Star rose heliacally, heralding the suspension of husbandry, Horus being put to rest by Anubis, and remaining swaddled till awakened by Isis, as personified nature, see *Asiatick Researches*, "On the Origin of the Hindu Religion," by J. D. Paterson, vol. viii, p. 73.

NOTE II.

ON THE MOḤAMMEDAN CALENDAR.

HAVING glanced at the origin of the Koptic Calendar, brief reference may be made to the Moḥammedan, or Arab, months, the following remarks being for the most part a recapitulation of what has been said on the subject by M. Caussin de Perceval.

The twelve months, as at present named, were in use among the Arabs for a considerable period anterior to Islam. Their adoption is referred to the time of Keláb, son of Morrah, an ancestor of Moḥammed, rather more than 200 years before the Higreh.

The names of the months are as follows:—

Moḥarrem.
Ṣáfar.
Rabía el-owwal.
Rabía et-tāni (or el-ákher).
Gumád el-owwal.
Gumád et-tāni (or el-ákher).
Régeb.
Shaabán.
Ramaḍán.
Showwál.
Zu'l-ḳaadeh.
Zu'l-ḥeggeh.

The four months of Moḥarrem, Régeb, Zu'l-ḳaadeh, and Zu'l-ḥeggeh were at that time set apart as periods of peace, during which all acts of hostility were, by common consent, forbidden. Their names express their sacred and inviolable character.

De Sacy, quoting from an Arab author, states that before the time of the Prophet the great tribe of Benu-Kenáneh, of which the Koreyshites formed a division, retained the privilege of postponing or changing these months of truce, so that these periods were not always observed according to this original arrangement.

Leaving out of consideration the earliest Arab Calendar, which was doubtless lunar, it would appear that the year at the period above alluded to was a reformed luni-solar year, intended to correspond with the seasons in which the months actually fell.

This conclusion is based principally upon a study of their names, the etymology of such as are essential to the argument being as follows: — As regards the two Rabías, 'rabi' expresses verdure and Spring rains. These two months would therefore mark the Spring season, characterized by rain and vegetation. As regards the two months Gumád, the root 'gamad' contains the idea of dryness and hardness. This derivation would therefore justify their position in the calendar, as following the Spring months and the cessation of the rainy season. Ramaḍán signifies 'intense heat.' This accordingly explains the position of a month which followed Gumád ettāni after an interval of two months, and was characterized by the greatest heat of midsummer. If such etymology be correct, argues M. Caussin de Perceval, it is to be inferred that the Arabs, when they adopted these names, did not make use of a system that was purely lunar; for the lunar year being shorter than the solar by about eleven days, the agreement of the months with the seasons which their names expressed would be so soon deranged that such a supposition would be irrational.

It seems, at the same time, certain that in the earliest times the Arabs made use of the purely lunar system, their months bearing no relation to the various seasons of the year, and the names being different to those now in use. The important period of the annual pilgrimage

therefore revolved through all the months of the year, as it does at the present time. But this was the cause of much inconvenience to the pilgrims, both during the journey and during the sojourn at Mekkeh and the other places at which, during the same period, various annual fairs took place. It therefore became desirable to fix the season of the pilgrimage at such a time as should furnish the most abundant supply of fruits and other produce, in other words the Autumn.

This being so, the Arabs, it would seem, adopted from the Jews established at Yathreb a system of intercalation, by means of which their calendar became luni-solar.[1] There is a strong probability that the five months whose names seem to express a relation to the vicissitudes of season were simultaneously adopted together with this reformed calendar.

This reformation of the calendar was, however, approximate, not complete, and this would explain the fact that the pilgrimage made by Moḥammed at the end of the 10th year of the Higreh fell on the 9th of March, A.D. 632, a date which seems to be fixed beyond dispute.

The difference between three solar and three Arab years (including one intercalated) being three days and a fraction, it would follow that after every series of three years the beginning of the new Arab year would recede from the solar year by that period.

Thus the Arab months would gradually cease to correspond with the seasons of the solar year. A generation, however, would have passed away before the derangement would have become so striking as to call for a further rectification; and by the time that the correspondence altogether ceased, the force of custom would have caused the Arabs to retain a system that had been found to be inexact. Such is the argument of M. de Perceval.

[1] A month called el-Nāsi was added at the end of every three years. Moḥammed forbade this (Ḳurán, s. ix), a proclamation to that effect being made in the 10th year of the Flight at the Ḥág (Lane's Dict.).

For fifty years the season of the pilgrimage would continue to fall in the season of fruits, and thus the original object of the reformed calendar would continue to be attained. It is when the season gradually fell into the months of August, July, and June that we find cause to wonder at the persistence of the Arabs in maintaining a system of intercalation which had failed to rectify the defects and inconveniencies of that which it superseded. The explanation is found in the persistence of a custom which had acquired the force of a religious prejudice.

M. de Perceval also refers to other fixed dates in support of his theory.

The luni-solar method of reckoning was abolished by Mohammed in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage before alluded to. The purely lunar system being then invested with religious sanction and character, any reform or adaptation to the seasons by intercalation has from that time been impossible. While the relations of some of the provinces of Islam have in recent times led, as in Turkey and Egypt, to the adoption concurrently of other financial and civil years, and while in Egypt the Koptic Calendar has been, so to speak, incorporated with the Muslim for agricultural and other purposes, the Arab lunar year has, for religious purposes, remained in use, each month beginning with the new moon. The year consequently retrogrades through all the seasons in about $32\frac{1}{2}$ years.

The years are divided into cycles of thirty years, eleven of which are intercalary, having one day added to the last month, the other nineteen being ordinary years of 354 days. The mean length of the year is $354\frac{11}{30}$ days, or 354 days 8 hours 48 minutes.[1]

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[1] This divided by 12 gives $29\frac{12}{360}$ days, or 29 days 12 hours 44 minutes, as the time of a mean lunation. This differs from the astronomical mean lunation by only 2·8 seconds. This small error will only amount to a day in about 2,400 years.—*Encye. Brit.*, art. "Calendar."

The Moḥammedan era dates from the 1st of Moḥarrem preceding the Higreh, or 'Flight' of the Prophet from Mekkeh to Medineh, which (1st Moḥarrem) coincided, according to M. Caussin de Perceval, with the 19th April, 622 A.D. It appears to have coincided with the 22nd of Abīb, 338, of the Koptic era.

To convert approximately a date of the Higreh to that of the Christian era, add to the former 622, and subtract from the sum three years for every century of the Moḥammedan date; e.g., to convert 1318 A.H. to A.D., 1318 + 622 = 1940: − (13 × 3 =) 39 = 1901 (and part of 1900). And inversely, 1900 A.D. = 1900 − 622 = 1278: + 39 = 1317 A.H. (and part of 1318 A.H.).[1]

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[1] See Hughes' Dict. of Islam. Also "Hémérologe Simplifié, pour la Conversion des dates Musulmanes et Chrétiennes, avec applications à la chronologie," by H.E. Yacoub Artin Pacha and Ventre Pacha, Cairo, Imprimerie Nationale, 1896.

NOTE III.

HISTORICAL CONSIDERATIONS SUGGESTED BY THE CALENDAR.

Not only does the Calendar take us back in imagination to the remotest times of ancient Egypt, but it suggests here and there, amongst its miscellaneous notices, reflections concerning almost all the more important periods of her subsequent history.

It has been suggested that some few entries in the almanac may imply changes in the physical conditions of the country. For instance, the notices respecting the ostrich might be referred to a period when the range of this bird (and perhaps that of the ibis) extended farther north than it does at present, the northern limit being now about the district of Dongola. Ebony is also mentioned, but the limit of its growth is at present equally distant. It is, however, more reasonable to suppose that the origin of these references dates back to times when the provinces in which the bird and the tree flourished formed portions of the Egyptian empire. It is certain that in remote times ostriches formed part of the livestock of Egyptian landowners, and flocks of them are thus represented amongst the mural decorations of ancient tombs.

It will be seen that the anniversary of the fall of manna and quails figures quaintly amongst the occurrences.

The Armenian (as well as the Turkish) Calendar mentions the rise and fall of the Nile, and these entries may have been borrowed from the Koptic almanacs. But why does the Egyptian Calendar mention the rise and fall of the Euphrates?

M. Tissot suggests the following explanation:[1] "Going back," he says, "to the sixteenth century B.C., history exhibits to us Egypt at the height of her grandeur, and Totmes III extending his conquests over a glorious reign of 47 years. He advances in all directions the limits of his empire, ascending the Euphrates, and carrying his arms into the mountains of Armenia, which supply the sources of that river. By a wise administration the entire valley remained for several centuries under the dominion of the Pharaohs. No long time, we may suppose, would be required by so observant a people as the ancient Egyptians to fix their attention on the regularity of the physical laws to which the Euphrates was subject, and to perceive that it was, as it were, a reversed counterpart of the Nile; the fact being that the Euphrates is at the height of its rise while the Nile is at its lowest, and the fall of the former coincides with the rise of the latter. Both streams find an outlet in almost the same latitude, and the courses of the streams in opposite directions made it appear as if they strove to meet each other. These harmonious coincidences were of a nature to fascinate the minds of men who were lovers of symmetry, as were the ancients; while, on the other hand, the inhabitants of the Euphrates valley, enlightened by their conquerors respecting the close resemblance existing between the two rivers, learned to know and to bless the Egyptian Nile, which supplied Mesopotamia during its years of famine, and appeared to furnish them with the means of regulating and supplementing their own stream."

In order to explain allusions which have a Persian origin we must revert to times when Egypt was a satrapy of the great kingdom of Persia, and when the condition of Egypt bore great resemblance to that of Egypt while merely a pashalik of Turkey. The Persian rule lasted for 120 years; and in the time of Herodotus the Persian

[1] "Étude sur le Calendrier Copte," Alexandria, 1867.

garrison at Memphis consisted of 120,000 men. We have also to remember that, in conformity with one of the modes of subjugation practised by the Persians upon conquered races, large numbers of Egyptians were at various periods transported to Asia. Thus Kambyses carried away a large number to Susa; and perhaps the 'Egyptian villages' in Asia Minor, spoken of by Xenophon, were also peopled by Egyptians transported for rebellion.[1] As regards traces of Persian dominion in Egypt, we have the annual record of the *Norūz es-Sulṭāni*, the Persian New Year's festival; and the fortress of Babylon, near 'Old Cairo,' is supposed to have derived its name from the Persians, of whom a strong garrison was quartered there. But the suggestion that the Kasr-esh-Shama (Castle of Light) marks a spot where once stood a temple of fire-worshippers can hardly be borne out.[2]

The connection, geographical and historical, between Egypt and Syria being so close, it is but natural that there should be some allusions to the latter country in an Egyptian almanac. And, indeed, it is in Mas'ūdi's account of the Syrian months that we find explanations of several interesting entries in the Koptic Calendar.

No little light may yet be thrown on problems of ancient history by a study of various calendars and ancient festivals. As was said more than a century ago, "If the festivals of the old Greeks, Romans, Persians, Egyptians, and Goths could be arranged with exactness in the same form with Indian tables there would be found, I am persuaded, a striking resemblance among them; and an attentive comparison of them all might throw great light on the religion and perhaps on the history of the primitive world."[3]

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[1] Professor Rawlinson's "Herodotus," vol. ii, essay 3.

[2] "Cairo," by S. L. Poole.

[3] *Asiatick Researches*, 1792, vol. iii, p. 293: art. "On the Lunar Year of the Hindus."

NOTE IV.

GENERAL REMARKS ON EGYPTIAN CALENDARS.

Some years ago almanacs used to be published on long rolls of paper, which were sometimes coloured according to the four seasons of the year, viz., blue (for the Nile season), green (as emblematic of the verdure and luxuriant vegetation of Winter), red (for the season of fruits and flowers), and yellow (for the parching heat of Summer and Autumn). In Syria almanacs bearing much resemblance to the Egyptian are still written on long rolls of paper or parchment in black and red ink, and an exact reproduction of one of these in English was made, but not, I think, published, by the late Mr. E. T. Rogers.

An ordinary Egyptian almanac of the present day is a little book, generally measuring about $3\frac{1}{2}$ by $2\frac{1}{2}$ inches, and consisting of from 50 to 70 pages. It opens, in orthodox fashion, with a short tribute of praise to God the Creator, "from whom all blessings are derived." Then follow salutations to the Prophet, "the Sun of Happiness, who directs men in the right way, to his family, his companions, and his disciples." Then is stated the reliance of the author upon divine aid in his undertakings. On the third page are given the days of the Koptic, Frank, Greek, and Hebrew Calendars that correspond to the first day of the Moḥammedan year. The following page fixes the commencement of the four seasons. Next come the dates of the sun's entrance in the signs of the Zodiac. On p. 6 are given the stations of the moon. Then follows the calendar, which generally extends over forty-eight pages. It is so arranged that

each half-month extends over two pages, occupying thirteen parallel columns.

In the first column come the days of the week. Then follow in five columns the corresponding days of the Arab, Koptic, 'Frank,' Greek, and Hebrew months current. Next comes the record of the sun's course in the sign mentioned at the head of the column. Then, in five columns, come the hours and minutes as calculated for the five daily prayers of the Faithful for every day in the year. Lastly, in a wider column or margin are recorded the notices appropriate to each day.

It can thus be seen how much has been omitted from and how much added to the above in the present calendar of the months. I have omitted the Greek and Jewish months, the course of the sun in the Zodiac, and the hours of Muslim prayer. The additions consist chiefly of Muslim fêtes and mūlids.

The last pages of the native almanacs are devoted to notices of the eclipses of sun or moon during the year, after which follows the name of the astronomer who compiled the work.

The last sentence, as found in some almanacs, deserves a full translation :—

"The printing of this Calendar was effected in the printing-office under the shadow (or protection) of him, whose generosity is as beneficent as the overflow of the Nile, the Khedive 'Abbas Hilmi. Praise be to God, the First and the Last, the unseen and the revealed; and blessings and peace be upon Moḥammed, upon his family, and upon all who weave in his loom."

For the month of Ramaḍán special diaries, called 'Imsakíyeh,' are prepared, and printed on single sheets of coloured paper, and of silk for presentation and sale to the more wealthy. The Imsakíyeh gives the hours and minutes of the six most important periods of the day, with a view to prayer and fasting. A portion of an imsakíyeh translated is given on p. 55.

It is a custom for authors of calendars to present copies handsomely bound in silk or velvet at the 'Īd el-Kebīr (Kūrbán Bairam), or shortly before the new year, to great personages of their acquaintance.

An examination of the almanacs of recent years shows no substantial alterations. A few small changes have crept in. Some of the more quaint and homely references are beginning to drop out of some of them, and agricultural notes tend to become more numerous.

Regarded as an agricultural guide, the Calendar is a rough but useful companion. It is, of course, very incomplete. A good farmers' almanac, with full rural and botanical notes, would be of great interest. Meanwhile the Journal of the Khedivial Agricultural Society, published under the auspices of Dr. Mackenzie and Mr. G. P. Foaden at Cairo, is full of valuable information.

The threefold division of the Egyptian year into 'the Nile' (or period of inundation), Winter, and Summer, is maintained in popular language to the present day. The season of 'the Nile' is again sometimes divided into 'the rising Nile' and 'the subsiding Nile.' But the year is also divided into the four seasons of Spring (er-Rabía), Summer (eṣ-Ṣeyf), Autumn (el-Kharīf), and Winter (esh-Shitā). It may be that in some parts of Upper Egypt the threefold division remains exclusively in use. It is probable that many interesting facts connected with the subject of Egyptian calendars might be elicited from the more primitive inhabitants of the old Koptic villages of Upper Egypt, who have preserved unchanged the customs of their forefathers.

A word as to superstitions. So numerous are they in connection with particular months, days, and hours, that a volume would be required to deal with them. Herklots' "Qanoon-e-Islam" treats somewhat exhaustively of the superstitions of Indian Muslims; and the curious reader who has perused that work will not be wrong if he imagine that an almost equal number might be collected

by anyone who would explore the strongholds of Egyptian superstition. Mas'ūdi speaks of the fortunate and unfortunate days of ante-Islam Arabia. Brief allusions to certain superstitions in the Glossary are all that can here be attempted; but it may be mentioned that amongst other evidences of 'civilization' the Turks and others have imported some of *our* fashionable superstitions. Thus, the 'upper' classes have adopted a certain dread of the number 13, and will not sit down with that number at table. Some go so far as to object to start on a voyage or journey on the 13th of the month. We were even told by the local papers some years ago that the day fixed for the ceremony of 'cutting the Canal' was changed, because the Governor of Cairo had discovered that this day was the 13th of the Koptic Misreh.

The Kopts have various Church calendars. One of these has been published by the Rev. S. C. Malan, translated from a MS. used in a Jacobite church in Cairo. The traveller who desires to study the institutions of the Koptic Church would do well, besides obtaining Mr. A. J. Butler's work on the Koptic Churches, to seek an introduction to some intelligent member of the community who can speak one of the European languages.

An interesting little Mariner's Calendar, "which perhaps has never before been written down," put together by C. B. Klunzinger, will be found in his work on "Upper Egypt."[1] The first entry is that of 'the Little Sun' in February, a day on which "no skipper will set sail."

In 1876 the Gregorian Calendar was adopted in Egypt, by order of the Khedive, for all civil and administrative purposes. Previously that of the Kopts was in use.

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[1] Trans., 1878, Blackie, p. 301.

NOTE V.

THE PLACE OF THE KOPTIC CALENDAR IN LITERATURE.

A SHORT study of the Koptic almanac carries us back to far distant times, to calendars graven on temple wall and ceiling, or written on hieroglyphic scrolls, from which its descent can in some measure be traced. We are brought into view of the religion, the astrology, the medicine, and the agriculture of remote Pharaohs, and of a people who learned to guide their lives and daily operations, even more than do their modern descendants, by the rules of experience, largely mingled with superstition.

Whatever the early settlers may have brought with them, the development of a calendar would be an early necessity, and its connection with religious observances would be intimate.

And as Egypt was, and is, "the gift of the Nile," so was much of her religion and philosophy inspired, not only by the sun and heavenly bodies, but also by the Great River, with its regular rise and fall; and by the seasons, which, though regular and beneficent, were not free from baneful influences, against which equally regular precautions had to be taken.

The Divinities, under many aspects, personified the Great River, and the more striking phenomena of the year; and in honour of these Divinities great annual festivals were celebrated. Some, from their origin, were observed according to the lunar divisions of time. Others

were appointed to coincide with the recurring phenomena of the river and the seasons of the equinoctial year, with which the gods themselves were so intimately connected.

The great religious allegories, accordingly, relate to the physical conditions of the Nile valley, which the year repeated almost with the regularity of night and day. With Plutarch we read into the festivals the allegorical meanings of some of the Osiris rites. "About this time (the month of Athyr, when the Etesian winds have ceased to blow, and the Nile, returning to its own channel, has left the country everywhere bare and naked), in consequence of the increasing length of the nights, the power of darkness appears to prevail, whilst that of light is diminished and overcome. The priests, therefore, practise certain doleful rites, one of which is to expose to public view, as a proper representation of the present grief of the goddess (Isis), an ox covered with a pall of the finest black linen, that animal being looked upon as the living image of Osiris. The ceremony is performed four days successively, beginning on the 17th of the above-mentioned month. They represent thereby four things which they mourn: (1) The falling of the Nile, and its retiring within its own channel; (2) the ceasing of the northern winds, which are now quite suppressed by the prevailing strength of those from the south; (3) the length of the nights and the decrease of the days; (4) the destitute condition in which the land now appears, naked and desolate, its trees despoiled of their leaves. Thus they commemorate what they call the 'loss of Osiris'; and on the 19th of the month Pachons, another festival represents the 'finding of Osiris.'"[1]

Again, the third of the intercalary days was the birthday of Set (Typhon—the power of death, of darkness, of the encroaching desert), to be observed by king and people

[1] Quoted by Sir G. Wilkinson; v. "Manners and Customs of the Ancient Egyptians," i, 300.

alike with fasting and abstention from business. So when Isis and Nephthys mourn for Osiris (14th Tybi) music and dancing were to be avoided.

The clear Egyptian sky invited the early and continuous study of astronomy. The Egyptians, as Diodorus says, kept records of the motions of the stars "for an incredible number of years." Their observations brought to notice the coincidence of certain astronomical facts with those of the agricultural year. Thus, the heliacal rising of the Dog Star (Sothis, *Sirius*), as seen at Memphis, coincided with the rising of the Nile. The same rising of this brilliant star was used for reforming the older, vague year, and determining the length of a sidereal year. From the observations of the astronomer-priests were gradually elaborated the calendars, the primary object of which was to fix the great festivals, these being often times of rejoicing, e.g., for the inundation, the opening of cultivation, the firstfruits, the harvests, the opening of navigation (*Isidis navigium*), etc. Some of these live on in the festivals and mūlids of to-day.

But astronomy was not yet pure science. It was merged in astrology. The Star-gods ruled and influenced the destinies of all human beings. From the more purely religious aspect of the oldest calendars we pass into the realms of superstition, of horoscopes, and of all those developments of astrology which have always been so closely associated with Egypt, as the home of magic and mystery. Under these influences the year came to be made up of lucky and unlucky days of every degree. M. Chabas, by his interesting translation of 'the fourth Sallier Papyrus,' has introduced us to the most complete almanac of ancient Egypt as yet discovered.[1] This fragment (in the British Museum) contains seven months and parts of two others. According to this calendar,

[1] "Le Calendrier des jours fastes et nefastes de l'année Égyptienne," F. Chabas, Chalons-s.-S. & Paris.

auspicious, and thrice auspicious, days are numerous; but so also are days of danger and evil omen; while others, again, are partly fortunate, partly the reverse. Children born on certain days cannot live (23rd Tehūti, *Thoth*), or will die of contagious disease (4th Paophi), or of ear complaint (3rd Khoiak), or of blindness (20th Khoiak), or fall victims to the crocodile (13th Paophi). On some days no one should go out at sunrise (14th Mekhir), or at night (17th Phamenoth), or at all (4th Paophi). As to auspicious days, those born on the 9th Paophi will not "fade as the leaves do fade," but will die of drunkenness! or of debility and old age (6th Paophi). On certain days fish should not be eaten; on others, fruits or certain vegetables. Sometimes squalls prevail, and all navigation should be avoided. On many days bathing should be avoided; and on the 5th Paophi occurs the stern warning "Approach not a woman." Elsewhere we read[1] that on the 27th Tehūti whoever anoints himself with the juice of myosotis will be free from weakness of the eyes all the year.

The allusions of Herodotus and other writers to the periodic, indeed monthly, purging and medicinal treatments, corroborate what we learn from more direct sources, as to the systematic attention given, or, at any rate, invited to rules of health.

Thus in process of time almanacs were constructed which not only announced the Festivals of the Gods, but also gave full information as to lucky and unlucky days, which advised respecting the details of every-day life, and probably dealt sometimes with matters of agriculture. They became as indispensable as the almanac is to the Chinaman.

As time went on, each new chapter of the history of Egypt involved some modification of the calendar. Thus, when we pass to Christian periods, the Christian, or

[1] Pliny, quoted by Sir G. Wilkinson, "Ancient Egyptians," ii, 35.

Koptic, saints replace the deities of the old Egyptian pantheon. But although each new period is destructive in respect of certain features, the merits of the time-honoured calendar are recognized. Its useful notes and entries are allowed to survive, and are handed down by the long-suffering Kopt.

In the seventh century A.D. Egypt falls under Muslim rule. The great national panegyries are gradually transformed into mūlids, the birthday festivals of Moḥammedan saints. Some, which have from time immemorial been observed according to fixed seasons, are left undisturbed: for example, the fairs of Ṭanṭa, which have been so often compared to, and may be survivals of, the Greater and Lesser Bubastia. Under their religious aspect they become mūlids of the saints of Islam. In other respects they preserve their character unchanged.

While thus the Koptic Calendar of to-day springs, on the one hand, from these distant sources, it may, on the other hand, be fairly regarded as a connecting link between the antique literature of Egypt and the almanacs of modern times. No doubt the voices of the stars were heard in other countries. But allowing fully for independent observations in the same direction long before the days of Hesiod, and the black days of Roman calendars, it seems clear that Egyptian astrology impressed its character on the ancient calendars of Europe; and retaining its hold through the Middle Ages, may perhaps be regarded as the parent of all the fascinating Zadkiels of the West. 'Egyptian days' found their way into all the early and mediæval calendars. Thus St. Augustine, in his commentary of St. Paul's Epistle to the Galatians (ch. iv), says: "Our meetings are full of persons who consult the mathematicians, i.e. astrologers, to know when a certain thing may, or may not, be done; who presume to tell us that nothing must be commenced on the days called 'Egyptian days.'" We find references to a bishop who ordains penalties against

offenders, and excommunication in case of persistent disobedience. "On n'observera pas les *jours Egyptiens*, les constellations, etc." Ugution, quoted by M. de Cange in his "Glossaire Latin," speaks thus: "In every month there are two evil days called 'Egyptian,' because it is to the Egyptians that their discovery is due."[1] We find various conjectures as to the origin of these dreaded 'Egyptian days.' All agree that their discovery is due to the Egyptians. Some attribute it to their knowledge of the stars; some (e.g. Pierre Comestor, in his "Scholastic History") say that they only mark certain times in which the people of Egypt had been subject to great sufferings and adversities.

All early almanacs, like the Egyptian, gave directions for the preservation of health, and were "peremptory in their directions for bleeding both at spring and fall, besides two supplementary blood-lettings against Christmas."[2] A writer in the *British Quarterly Review* on "Kalendars and Old Almanacs" gives many interesting particulars. A manuscript of the thirteenth century in the Bibliothèque de l'Arsenal, quoted by Louis Moland, shows many points of resemblance to the Koptic Calendar, such as directions as to bleeding and cupping, the avoidance of meat at certain times, taking fennel-seeds, taking cold water (fasting), the rising of humours to the brain (June), the taking of grape-flowers, of cloves, and sage, the avoidance of cold baths, the taking of vapour baths, etc. Very probably most of the substantial burghers of France, England, and Flanders possessed calendars, perhaps affixed to their prayer-books. Manuscript literature was probably widely diffused by numerous copyists, whose complaints on the discovery of printing, that it would deprive them of a living, were such that

[1] "Livre de l'Antiquité expliquée, etc., par Dom. Bernard de Montfaucon," Paris, 1724, Suppl., p. 112 et seq.

[2] Brit. Quart. Rev., vol. xxviii (1858), p. 333 et seq.

"the early printer was fain to flee from city to city, and only by stealth practise his art."[1] Towards the close of Elizabeth's reign almanacs appear to have become almost a necessity for all classes. At the beginning of the following reign there were at least a dozen. "Some invoke the aid of verse, e.g. Kaye in his York Calendar for 1607. For March the rules are—

> 'Bleeding wisely, eating precisely,
> Warming with reason, bathing in season
> Are excellent.'"[2]

There is a very Egyptian flavour about all this. In fact, the character of almanacs had changed but little since the days of Rameses. As we approach our more scientific age, the tendency, of course, is to eliminate the relics of superstition, and replace them by statistics and information of a more solid and prosaic nature; until we come to the days of Whitaker, and of its admirable contemporaries, at home and abroad, which are perfect encyclopædias of useful knowledge. Meanwhile the fading ghost of astrology lingers on, in the pages of Zadkiel, Old Moore, and the like. Fortunate and unfortunate days are therein duly foretold, and prophetic hieroglyphics dispose of the affairs in general of our planet. Superstition lives on, developing new forms. Countless dupes resort to fashionable fortune-tellers; to the vendors of quack medicines; to the ingenious makers of pills, which, if they are not valid against earthquakes, offer a panacea for all the disorders of humanity.

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[1] Ib., p. 338. [2] Ib., p. 347.

DIARY FOR THE WEEK IN CAIRO.

SUNDAY (Nahâr or Yōm el-Hád).

Morning. — The women of Cairo visit the Mosques of the Seyyideh Zeynab and the Sitt Nefíseh.

Services in the Koptic, Armenian, Greek, English (Church of England), German (Protestant), French (Roman Catholic), and other churches.

Afternoon.—Zikrs of Ḳadríyeh darwīshes at the Tekkiet Ashrafíyeh (near the Mosque of Nefíseh) about 3 p.m., and at the Tekíyeh of the Sitt Ruḳíyeh.

Market-day at Gizeh. The evening (eve of Monday) is considered fortunate for Muslim marriages, next to that of Friday.

Sunday is generally considered an unfortunate day, as preceding that on which the Prophet died.

MONDAY (Nahâr el-Etnīn).

Morning. — Market-day in the (Khan Khalīli) Turkish and neighbouring bazaars.

Evening.—Zikr of Ḳadríyeh darwīshes at the Tekíyeh Zawiet Ḥalūmeh, after the 'Eshèh.

Monday is considered by some unfortunate, by others fortunate. Linen must not be washed; and no sewing or cutting with scissors must be done on this day.

TUESDAY (Nahâr et-Talâteh).

Morning.—Visits are made, chiefly by men, to the Mosque of the Ḥasaneyn.

Afternoon.—Zikr of Ḳadríyeh darwīshes at the Tekíyeh Shakūn.

Visits of sick persons to the Mosque of Abu So'ūd, near the Mosque of 'Amr.

Tuesday is unfortunate. It is called 'the day of blood,' from the death of many martyrs. It is a favourable day for being bled.

WEDNESDAY (Nahâr el-Arba'a).

Morning.—Casting out of devils at the Koptic Convent of Mar Ṭadrus (St. Theodore), in the Ḥar't er-Rūm.

The women (Muslim) of Cairo visit the Mosque of Seyyideh Zeynab.

Wednesday is considered a fortunate day for travelling, generally, but by some among the upper classes unfortunate. The reading of books should be begun on this day; if begun on any other day they are not likely to be finished. Milk should not be drunk.

THURSDAY (Nahâr el-Khamîs).

Market-day in the Khan el-Khalīli and neighbouring bazaars.

Zikr of Ḳadríyeh darwīshes at the Tekíyeh Suleymaníyeh (in the Serūgiyeh) about 3 p.m.

Evening.—The eve of Friday is preferred for Muslim marriages.

Zikr of Ḳadríyeh darwīshes, after the 'Eshèh, at the Tekíyeh Gulshéni (near the Bab el-Mutawéli), at the Tekíyeh Záwiet Ḥalūmeh.

Thursday—el-Mubárek (the Blessed)—is a fortunate day. It is favourable for all undertakings.

FRIDAY (Nahâr el-Gum'ah).

Visits to the Tomb of the Imám esh-Shafe'i.

Public prayers and sermons in the mosques.

Zikr of Mowlowíyeh darwīshes (the 'Whirlers') at their Tekíyeh in the Helmíyeh, at 2 p.m.

Zikr of Ḳadríyeh darwīshes (the 'Howlers') at the Tekkiet Eyoub, at Kasr el-Eyn, at 2 p.m.

Zikrs at various mosques (the Ḥasaneyn, Beiyūmi, etc.).

Exorcism and healing of sick by immersion in water, at the Mosque of Tashtūshi (near the Bab esh-Sharíyeh), at the Mosques of Sharâwi, and other saints.

Zars frequent, at the tomb of Sheikh el-Beyḍaḳ, Sheikh Ashmàwi, etc., and in private.

Friday—el-Faḍíleh (the Excellent)—is the most fortunate of days. Baths should be taken, perfumes used, clean clothes worn, and prayer earnestly made. No sweeping and no sewing should be done. Water must not be drawn from wells during divine service in the mosques.

SATURDAY (Nahâr es-Sabt).

Women visit the Mosques of Sulṭan Kalaūn (for healing sick), of the Ḥasaneyn, and of Sulṭan Gowli (adjoining the 'Maṣṭaba Farâūn') for sore eyes.

Market-day at Būlāḳ (cattle, etc.) and at Embábeh (cattle and general).

Afternoon.—Zikr of Ḳadríyeh darwīshes at the Tekíyeh Sheikh Ghanám (near 'Boulevard' Moḥammed 'Ali), about 2 p.m. Also at the Tekíyeh Záwiet Ḥalūmeh.

The evening (eve of Sunday) preferred for Koptic marriages.

Saturday is the most unfortunate of days. It is unfavourable for voyages and for almost all undertakings. Fish must not be eaten, nor milk drunk. No baths should be taken.

HOURS OF MUSLIM PRAYER.

The following table shows the times of Muslim prayer, with the apparent European time of sunset, in and near the latitude of Cairo, at the commencement of each zodiacal month :—

		Sunset.		'Eshèh.		Day-break.		Noon.		'Asr.	
		Mo. T.	Eur. T.	Mo. T.		Mo. T.		Mo. T.		Mo. T.	
		h. m.	h. m.	h. m.		h. m.		h. m.		h. m.	
June 21		12 0	7 4	1	34	8	6	4	56	8	31
July 22	May 21	12 0	6 53	1	30	8	30	5	7	8	43
Aug. 23	Apr. 20	12 0	6 31	1	22	9	24	5	29	9	4
Sept. 23	Mar. 20	12 0	6 4	1	18	10	24	5	56	9	24
Oct. 23	Feb. 18	12 0	5 37	1	18	11	18	6	23	9	35
Nov. 22	Jan. 20	12 0	5 15	1	22	11	59	6	45	9	41
Dec. 21		12 0	5 4	1	24	12	15	6	56	9	43

Mo. T. denotes Moḥammedan Time ; Eur. T., European Time.

LANE'S *Modern Egyptians*, i, 278.

SPECIMEN OF PORTION OF AN IMSAKÍYEH FOR THE MONTH OF RAMAḌÁN, 1294 A.H.

HELP IS FROM GOD, AND VICTORY IS NEAR.

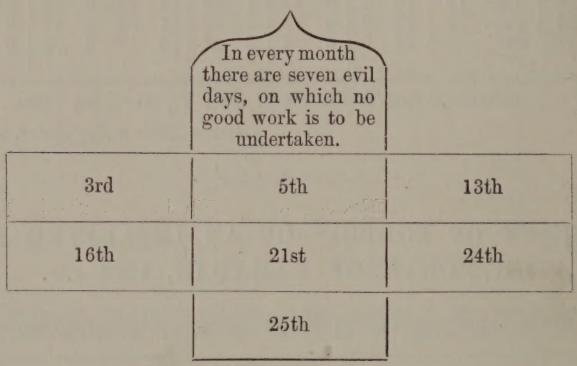
Imsakíyeh for Ramaḍán the honoured. | For the year 1294. The first day begins on the EVE of Sunday.

Day of the week.	Day of the month.	'Eshèh	Imsak.	Fegr.	Sherūḳ	Ḍuhr.	'Asr.
		h. m.	h. m.	h. m.	h. m.	h. m.	h. m.
Sunday	1	1 19	9 40	10 0	11 28	5 44	9 16
Monday	2	1 19	9 41	10 1	11 30	5 45	9 17
Tuesday	3	1 19	9 43	10 3	11 32	5 46	9 17
Wednesday	4	1 19	9 45	10 5	11 34	5 47	9 18
Thursday	5	1 19	9 47	10 7	11 36	5 48	9 18
Friday	6	1 19	9 49	10 3	11 37	5 49	9 19
Saturday	7	1 18	9 51	10 11	11 39	5 50	9 20

FORTUNATE AND UNFORTUNATE DAYS.

In Egypt, Thursday and Friday are regarded as fortunate days, especially Friday; Monday and Wednesday, doubtful; Tuesday, Saturday, and Sunday, unfortunate. (Vide Lane's "A Thousand and One Nights," vol. i, p. 60.)

Herklots states that Monday, Wednesday, Thursday, and Friday are good and auspicious; Saturday and Sunday are evil. "In every month there are seven evil days, on which no good work is on any consideration to be commenced.



Others say that in every month in the year there are two evil days. Vide the annexed table:—"

Moḥarrem.	Ṣáfar.	Rabía el-owwal.	Rabía et-táni.	Gumád el-owwal.	Gumád et-táni.	Régeb.	Shaabán.	Ramaḍán.	Showwál.	Zu'l-ḳaadeh.	Zu'l-heggeh.
4	1	10	1	10	10	11	4	3	8	2	6
10	8	20	11	11	4	13	6	20	20	3	25

Qanoon-e-Islam, p. 273.

TABLE OF THE ANCIENT EGYPTIAN CALENDAR,

in its normal form, compared with the Julian Year.

Sacred Sothic Year.			Alexandrine Year.		Julian Year.		Ancient Egyptian Seasons.
Days.	Day.	Month.	Day.	Month.	Day.	Month.	
1	1	Tehūti (i)	26	Epiphi (xi)	20	July	
6	6	,,	1	Mesori (xii)	25	,,	
31	1	Paophi (ii)	26	,,	19	August	
36	6	,,	1	Intercalary	24	,,	I.
40	10	,,	5	Days.	28	,,	The
41	11	,,	1	Tehūti (i)	29	,,	Inun-
61	1	Athyr (iii)	21	,,	18	September	dation.
71	11	,,	1	Paophi (ii)	28	,,	
91	1	Khoiak (iv)	21	,,	18	October	
101	11	,,	1	Athyr (iii)	28	,,	
121	1	Tybi (v)	21	,,	17	November	
131	11	,,	1	Khoiak (iv)	27	,,	
151	1	Mekhir (vi)	21	,,	17	December	
161	11	,,	1	Tybi (v)	27	,,	II.
181	1	Phamenoth (vii)	21	,,	16	January	Winter.
191	11	,,	1	Mekhir (vi)	26	,,	
211	1	Pharmuthi (viii)	21	,,	15	February	
221	11	,,	1	Phamenoth (vii)	25	,,	
241	1	Pakhons (ix)	21	,,	17	March	
251	11	,,	1	Pharmuthi (viii)	27	,,	
271	1	Payni (x)	21	,,	16	April	
281	11	,,	1	Pakhons (ix)	26	,,	III.
301	1	Epiphi (xi)	21	,,	16	May	Summer.
311	11	,,	1	Payni (x)	26	,,	
331	1	Mesori (xii)	21	,,	15	June	
341	11	,,	1	Epiphi (xi)	25	,,	
361	1	Intercalary	21	,,	15	July	
365	5	Days.					

From Brugsch's *History of Egypt*, p. 455.
Trans. revised by A. M. Brodrick, 1891.

ARAB MONTHS AND SEASONS.

Season	Arab Months.	Formerly corresponding with	Seasons. Older Name.	Seasons. Later Name.	
Begins when sun enters Libra.	Zu'l-ḳaadeh	September (Eylūl)	Er-Rabía	el-Khaṛīf	Called by some esh-Shitā (Period of Rain).
	Zu'l-ḥeggeh	October (Tishrīn i)			
	Moḥarrem	November (Tishrīn ii)			
Begins when sun enters Capricorn.	Ṣáfar	December (Kanūn i)	Esh-Shitā		
	Rabía el-owwal	January (Kanūn ii)			
	Rabía et-tāni	February (Shebát)			
Begins when sun enters Aries.	Gumád el-owwal	March (Adár)	Eṣ-Ṣeyf	er-Rabía	Called by some eṣ-Ṣeyf (mostly dry).
	Gumád et-tāni	April (Nisán)			
	Régeb	May (Eyár)			
Begins when sun enters Cancer.	Shaabán	June (Hazíran)	El-Ḳaiz	eṣ-Ṣeyf	
	Ramaḍán	July (Tomūz)			
	Showwál	August (Ab)			
		September (Eylūl)			

Rabía (now Spring), so called because the first rain gave growth to the herbage called rabi'.

Kharīf (now Autumn), because fruits were then gathered.

After Lane's *Ar. Dict.*

TABLE showing the DATES OF COMMENCEMENT of the MOḤAMMEDAN YEAR and corresponding dates of the GREGORIAN CALENDAR from 1320 A.H. (1902 A.D.) to 1370 A.H. (1950 A.D.).

A.H.	1st Moḥarrem commences	A.H.	1st Moḥarrem commences
1320	Thurs., April 10, 1902	1346	Friday, July 1, 1927
1321	Mon., Mar. 30, 1903	1347	Wed., June 20, 1928
1322	Friday, Mar. 18, 1904	1348	Sun., June 9, 1929
1323	Wed., Mar. 8, 1905	1349	Thurs., May 29, 1930
1324	Sun., Feb. 25, 1906	1350	Tues., May 19, 1931
1325	Thurs., Feb. 14, 1907	1351	Sat., May 7, 1932
1326	Tues., Feb. 4, 1908	1352	Wed., April 26, 1933
1327	Sat., Jan. 23, 1909	1353	Mon., April 16, 1934
1328	Thurs., Jan. 13, 1910	1354	Friday, April 5, 1935
1329	Mon., Jan. 2, 1911	1355	Tues., Mar. 24, 1936
1330	Friday, Dec. 22, 1911	1356	Sun., Mar. 14, 1937
1331	Wed., Dec. 11, 1912	1357	Thurs., Mar. 3, 1938
1332	Sun., Nov. 30, 1913	1358	Tues., Feb. 21, 1939
1333	Thurs., Nov. 19, 1914	1359	Sat., Feb. 10, 1940
1334	Tues., Nov. 9, 1915	1360	Wed., Jan. 29, 1941
1335	Sat., Oct. 28, 1916	1361	Mon., Jan. 19, 1942
1336	Wed., Oct. 17, 1917	1362	Friday, Jan. 8, 1943
1337	Mon., Oct. 7, 1918	1363	Tues., Dec. 28, 1943
1338	Friday, Sept. 26, 1919	1364	Sun., Dec. 17, 1944
1339	Wed., Sept. 15, 1920	1365	Thurs., Dec. 6, 1945
1340	Sun., Sept. 4, 1921	1366	Mon., Nov. 25, 1946
1341	Thurs., Aug. 24, 1922	1367	Sat., Nov. 15, 1947
1342	Tues., Aug. 14, 1923	1368	Wed., Nov. 3, 1948
1343	Sat., Aug. 2, 1924	1369	Mon., Oct. 24, 1949
1344	Wed., July 22, 1925	1370	Friday, Oct. 13, 1950
1345	Mon., July 12, 1926		

Extracted from Woolhouse's
Measures, Weights, and Moneys of All Nations.

THE RECOGNIZED MŪLIDS OF EGYPT.

I. CAIRO.

Rabía el-owwal.

Mūlid en-Nébi. (God bless and save him.)	In the Ghaṭ el-'Abbasíyeh; from the 1st to 12th.
Mūlid of Seyyideh Faṭimeh en-Nebawíyeh.	In the Share' Zara en-Náwi in the Darb el-Aḥmar; 14th to 25th. (Visits every Tuesday night.)
Mūlid of Sultan Abū'l-'Eyla el-Ḥuseyni.	In Būlāḳ, in the Share' Sikket el-Gedídeh; 13th to end of month. (Visits Saturday and Wednesday.)
Mūlid of Seyyid Sa'adallah el-Ḥuseyni.	In the Darb el-Aḥmar; 22nd to end of month.
Mūlid of Seyyid 'Abd-el-Azīz ed-Dyráni.	In the Geziret el-Manīl; 18th to 26th.
Mūlid of Sheikh Salámeh Abū Sirḥán.	In the Kōm esh-Sheikh Selámeh, in the Ghaṭ el-Mūski; 18th to 26th. (Visits Saturday night.)
Mūlid of Sheikh Moḥammed Abū'l-Delâil.	In the Har't el-Maḍb'a, in Būlāḳ; 1st to 28th.
Mūlid of Sheikh Hilâl.	In the Har't ez-Z'atara, near Sultan Abū'l-'Eyleh; 28th to 30th.
Mūlid of Sheikh Suleymán el-Ghanám.	In Būlāḳ; 4th to 9th.
Mūlid of Sheikh Darwīsh el-'Ashmáwi.	In the Ghaṭ el-'Ashmáwi; 1st to 11th.

Rabía et-tāni.

Mūlid of our Seyyid Mowlána el-Imām el-Ḥuseyn ibn 'Ali. (May God accept him, a being descended from the Prophet of God. God bless and save him.)	11th to end of month. (Visits Tuesday and Saturday.)

Gumád el-owwal.

Mūlid of Seyyideh Sekíneh.	In the Ghaṭ el-Khalífeh; 6th to 13th. (Visits on Thursday.)
Mūlid of Sheikh Ibrahim el-Fáẓ.	
Mūlid of Seyyideh Ruḳíyeh.	In the Khalífeh quarter; 18th to end of month. (Visits every Saturday night.)
Mūlid of Seyyid Moḥammed el-Anūr.	In the Ghaṭ el-Khalífeh; 6th to 13th.
Mūlid of Seyyid Ibrahim el-Mináwi.	In the Ghaṭ el-Khalífeh, in the Darb el-Hoṣr; 6th to 13th. (Visits Wednesday night.)
Mūlid of Seyyid Ibrahim el-Matbūli.	Near the bridge of the Bawábet el-ḥadīd; 6th to 13th. (Visits Tuesday and Wednesday.)
Mūlid of Seyyid 'Ali el-Khawás.	In the Ghaṭ el-Ḥasanieh; 6th to 16th. (Visits on Saturday.)
Mūlid of Sheikh Yūnis el-Sa'adi.	At the Bab en-Naṣr; 14th to 22nd. (Visits on Friday.)
Mūlid of Seyyid 'Ali el-Ka'ki.	In the Share' Wekálet el-fasíkh, in Būlāḳ; 1st to 22nd.
Mūlid of Seyyid 'Ali Zeyn el-'Abidīn.	Outside the Bab es-Seyyideh Zeynab; 17th to 23rd. (Visits Saturday and Sunday nights.)
Mūlid of Seyyid Ḥasan el-Anūr.	At the Fûm el-Khalíg; 25th to end of month.
Mūlid of Seyyid Moḥammed Shems ed-dīn er-Ramli.	In the Meydan el-Ḳúṭan; 28th to end of month. (Visits every Friday night.)

Gumád et-tāni.

Mūlid of Seyyid 'Ali er-Rifa'i.	In the Ghaṭ of 'Abasiyeh; 5th to 13th. (Visits every Friday night.)
Mūlid of Seyyid Isma'īl el-Embábeh.	In the village of Embábeh; 8th to 16th. (Visits Saturday night.)
Mūlid of Seyyid Moḥammed et-Ṭībi.	At the Fûm el-Khalíg; 12th to 20th.
Mūlid of Seyyideh Nefíseh. (God bless her.)	In the Ghaṭ el-Khalífeh, in the Bawábet el-Khala; 5th to 26th. (Visits Sunday and Monday nights.)
Mūlid of Sheikh el-Maḍfar.	In the Share' el-Ḥilmíyeh; 13th to 26th.
Mūlid of Seyyideh Zeynab. (God bless her.)	[At the mosque of Seyyideh Zeynab.] (Visits Sunday and Wednesday nights.) 25th to 17th Régeb.
Mūlid of the Aḥmedīn.	In the Ghaṭ el-Shibráwi in Būlāḳ. 2nd to 8th.

Régeb.

Mūlid of Sheikh el-Dashṭūṭi.	In the Ghaṭ el-'Ádawi; 20th to 27th. (Visits Friday.)
Mūlid Seyyid 'Abd-el-Waháb esh-Sha'ráwi.	In the Share' esh-Sha'ráwi; 17th to end of month. (Visits Saturday.)
Mūlid of Seyyid 'Isa el-'Ádawi.	In the Ghaṭ el-'Ádawi; 27th to 2nd Shaabán.
Mūlid of Sheikh 'Abdallah.	In Isma'īlíyeh, in the Share' esh-Sheikh Riḥán; 6th to 13th.
Mūlid of the Owlad 'Enán.	In the Sikkeh Bawábet el-Ḥadīd; 7th to 15th.
Mūlid of el-Ḳulla.	At the Bawábet el-Ḥadīd; 7th to 15th.
Mūlid of Sheikh Sa'id ibn Málik.	In the Sabtieh, in Būlāḳ; 3rd to 10th.

Mūlid of Sheikh Shems ed-dīn el-Wasṭa.	In the Sūk el-'Asr in Būlāḳ; 18th to 23rd.
Mūlid of Seyyid 'Ali el-Mahgūb. Mūlid esh-Sheikh Moḥammed el-'Alīma.	In the Ghaṭ el-Geladīn in Būlāḳ; 20th to 23rd.
Mūlid of Sheikh Sālem.	At Būlāḳ, near Sulṭan Abū'l-'Eyleh; 1st to 8th.

Shaabán.

Mūlid of the Imám esh-Shafe'i. (God bless him.)	In the Small Ḳaráfeh; 1st to 9th (or from Tuesday of preceding month if Tuesday fall not early in Sha'abán).
Mūlid of the Imám el-Leyth.	In the Small Ḳaráfeh; 10th to 15th. (Visits on Friday and Saturday nights.)
Mūlid of Seyyideh 'Aïsheh en-Nebawíyeh.	In the Bawábet Ḥagág; 1st to 8th. (Visits Wednesday.)
Mūlid of Sheikh Moḥammed es-Simán.	In the Smaller Ḳaráfeh; 2nd to 10th.
Mūlid of Sheikh Isma'īl Ḍeyf.	In the Smaller Ḳaráfeh; 2nd to 10th.
Mūlid of Sheikh 'Ali el-Ḳadri.	In the Smaller Ḳaráfeh; 2nd to 10th.
Mūlid of Sheikh Aḥmed ed-Denf.	In the Smaller Ḳaráfeh; 3rd to 10th.
Mūlid of Sadát el-Bekriyeh.	In the Smaller Ḳaráfeh; 10th to 15th.
Mūlid of Sīdi 'Aḳabeh.	In the Smaller Ḳaráfeh; 10th to 18th.
Mūlid of the Sadát el-Wafaïyeh.	In the Zawiet el-Wafaïyeh, near the Small Ḳaráfeh; 18th to 23rd.
Mūlid of Seyyid 'Omar ibn el-Ḳáriḍ.	In the Smaller Ḳaráfeh; 20th to 23rd.
Mūlid of Seyyid el-Giūshi.	In the Gebel Giūshi; 20th to 23rd.
Mūlid of Seyyid Yáḥiá ibn-'Akab.	In the Kaḥkabīn; 8th to 15th. (Visits Thursday night.)

Mūlid of Moḥammed el-Baḥr.	At the Bab el-Baḥr; 8th to 15th.
Mūlid of Abū 'Abd-er-Raḥīm ed-Dimirdash.	At 'Abasíyeh; 8th to 15th. (Visits Friday nights.)
Mūlid of Sheikh Moḥammed es-Ṣawábi.	In the Ḥasaniyeh; 14th to 22nd. (Visits Fridays.)
Mūlid of Sheikh 'Ali el-Benháwi.	In the Darb el-'Agūz, in the Ḥasaniyeh; 16th to 22nd.
Mūlid of Sheikh Ma'áz.	In Darási, in the Ghaṭ el-Azhar; 12th to 20th.
Mūlid of Sheikh Khūdeyri.	In the Har't el-Gená, near the Share' es-Ṣelíbeh; 5th to 20th. (Visits every Monday night.)
Mūlid of el-Istáz el-'Adawi.	In the Bab esh-Sharíyeh; 21st to 25th. (Visits Saturday night.)
Mūlid of Sheikh 'Abdallah ez-Zahár.	In the Kantáret el-Leymūn, in the Esbekiyeh; 7th to 9th.
Mūlid of Sheikh Ḥalīl el-Kūrdi.	In the Ghaṭ el-Geladīn, Būlāḳ; 18th to 21st.
Mūlid of Sheikh 'Ali el-Faṣíḥ.	In the Ḥaṭábeh, Būlāḳ; 3rd to 10th.
Mūlid of Sheikh el-Ḳamri.	In the Ṭūlūn (quarter); 22nd to end of month.
Mūlid of Sheikh 'Abd el-Karīm.	In the Gemaliyeh; 19th to end of month.
Mūlid of Sulṭan Ḥanafi. Mūlid of Sheikh Ṣaleḥ Abu-Ḥadīd.	In the Ghaṭ el-Ḥánafi; 1st to 27th. (Visits to Sulṭan Hánafi every Saturday and Thursday night.)
Mūlid of Sheikh Moḥammed el-'Atrīs.	Near (the mosque of) Seyyideh Zeynab; 27th to end of month.

Showwál.

Mūlid of Seyyid 'Abd el-Waháb el-'Afífi. Mūlid of Seyyid 'Abdallah el-Menūfi.	In the Ḳaráfet el-Mughawarın; 1st to 20th. (Visits every Friday night.)

Mūlid of Seyyid 'Abū Suleyman el-Ḥegázi.	At Būlāḳ, in the Ghaṭ el-Wágeheh; 1st to 16th.
Mūlid of Seyyid 'Omar el-Bulkáni.	In the Ḥareh Beyn el-Siyárag; 1st to 14th.
Mūlid of Seyyid 'Omar el-Ashkar.	In the Ghaṭ el-Wágeheh, in Būlāḳ; 1st to 24th.
Mūlid of Sheikh 'Ali el-Gamāl.	In Fagáleh; 20th to 25th.
Mūlid of Sheikh Daūd Abū-Ṣeyf.	In the Wekálet el-Maḳsát at Būlāḳ; 10 to 18th.
Mūlid of Seyyid Naṣr.	At Būlāḳ; 8th to 15th.

Zu'l-ḳaadeh.

Mūlid of Seyyid 'Ali el-Beiyūmi.	In the Ghaṭ el-Ḥasaniyeh; 4th to 12th. (Visits every Friday. Reading Wednesday.)
Mūlid of Sheikh Moḥammed el-'Iráḳi.	In the Ghaṭ el-Wágeheh, at Būlāḳ; 2nd to 10th.
Mūlid of Sheikh el-Ḳāsi.	At the Kanṭáret ed-Dikkeh, near the Esbekiyeh; 22nd to 27th.
Mūlid of Sheikh Moḥammed el-Akhras.	At the Saptieh, at Būlāḳ; 25th to end of month.
Mūlid of Sheikh 'Abū'l-Faḍil.	In the Ghaṭ el-Wágeheh, at Būlāḳ.

II. MŪLIDS NEAR THE NILE AND TOWARDS THE SOUTH.

Mūlid of Seyyid Aḥmed el-Bédawi.	At Ṭanṭa.
Mūlid of Abū er-Rīsh.	At Damanhūr.
Mūlid of Sheikh Ḥasan es-Ṣaïgh.	At Akḥa (el-Gharbiyeh).
Mūlid of Sīdi Gāber.	At Alexandria [Ramleh].
Mūlid of Seyyid Ibrahim ed-Desūḳi.	At Desūḳ.
Mūlid of Aba.	In the Mudirieh of Minieh.
Mūlid of Kemál ed-dīn Ibn 'Abd-ez-Záhir.	At Ekhmīm, Siūṭ.

Mūlid of Seyyid 'Ali er-Rūmi.	In the Fayūm.
Mūlid of Seyyid 'Abd el-Laṭīf.	At Ḳannabát.
Mūlid of Moḥammed el-Firghul.	At Abu-teg.
Mūlid of Seyyid Abū'l-Ḳásim.	At Ṭahṭa.
Mūlid of Seyyid Abd er-Raḥīm el-Ḳenáni.	At Ḳéna.
Mūlid of 'Abū Omreh.	In the Mudirieh of Girga.

Some of these mūlids keep the place in the Arab months in which they fall, whether it be Winter or Summer; and, accordingly, sometimes they occur in the Summer, sometimes in the Winter, in agreement with the old (Muslim) calendar: e.g., the Mūlid en-Nébi (God bless and save him), and that of our Lord Ḥuseyn, and that of the Imám esh-Shafe'i, and that of the Seyyideh Zeynab, and those of the Pious Ladies, the People of the House (Ahl el-Beyt). God bless them all. And some of the above mūlids change from one month to another. And those which so change are kept according to the Koptic months, like the mūlid of Seyyid 'Ali el-Beiyūmi and other saints (God protect them all).

GLOSSARY.

GLOSSARY.

Almanac. The word is very ancient. It is found with the meaning we attach to it in Eusebius (Prop. Ev., iii, 92, D), in the form *ἀλμεναχὰ* or *ἀλμενιαχὰ*. M. Lenormant proposes an Egyptian etymology. In Koptic *al* signifies calculation, and *men* memory; whence one can compose the word *almeneg*—calculation for the memory. The Egyptian etymology has a certain probability. Other derivations proposed include that of the article *al* and the Hebrew *manah*, 'to count' (see Littrê's Dictionary). The modern term for an almanac is *takwim*.

'Abdallàwi melon. One of the favourite species of Egyptian melons. It is vulgarly supposed to have been miraculously created by one of the Pharaohs. El-Maḳrīzi refers its introduction into Egypt to the time of Abdallah ibn Tàkir, about two centuries after the Higreh. Prosper Alpinus says that the seeds of this melon were given to sick persons, especially in fevers.

'Abīb (the ancient Epiphi). The eleventh month of the Koptic year. Grapes are abundant, and figs that come in with the grapes are excellent. Sweet pears are plentiful. Abdallawi melons deteriorate in quality. Dates are now excellent. Honey that remains is collected. The Nile rises vigorously. Flax is soaked. *Bersīm* and flax-seeds are sold. Saffron is gathered.—*El-Maḳrīzi.*

Abū'l-'Abbas. One of the chief mosques of Alexandria is dedicated to Abū'l-'Abbas. A large *mūlid* is held annually in the vicinity of this mosque, which is in the direction of Ras-et-tin, and is generally fixed so as to fall a week before that of Sīdi Gāber at Ramleh. The 15th of Ramaḍán is also specially observed at the Mosque of Abū'l-Abbas.

Abū'l-'Eyla (or **Abū'l-Ôla**) **el-Ḥuseyni.** The mosque of this 'Sulṭan,' or saint, is at Būlāḳ, and is greatly visited. An annual *mūlid* is held in his honour in the Share' Sikket el-Gedídeh, in the month of Rabía el-owwal, beginning immediately after that of the Prophet. Numerous tents are arranged along the Būlāḳ road and in the vicinity of the mosque. The usual amusements are provided.

Abū Rīsh. The Seyyid Abū er-Rīsh is the patron saint of Damanhūr,[1] in the Delta, where his mosque and tomb are to be seen. Three *mūlids* are held annually in his honour, following those of Ibrahim ed-Desūḳi at Desūḳ. These fairs, for such they are, are largely attended. The canal which passes the town is crowded with boats, which become the scene of much gaiety, as do the banks, which are thickly covered with tents.

Abu So'ūd. A celebrated saint and physician, whose mosque and tomb are to be seen in a state of semi-ruin, amidst the rubbish heaps between Cairo and Fosṭaṭ (Old Cairo). Sick persons are brought in great numbers to be healed at this mosque on Tuesday afternoons. A *zikr* of Leysíyeh and other darwīshes is performed.

'Afífi. The Seyyid 'Abd el-Waháb el-'Afífi, one of the great saints of Islam, was buried at Cairo. The mosque containing his bones is on the east side of the 'Tombs of the Khalifs.' A large sect of darwīshes is named after him as spiritual chief. An extensive *mūlid* is held annually in his honour in the Autumn, immediately after that of el-Beiyūmi, and not according to the lunar calendar. Innumerable tents are arranged amidst the city of tombs, where Beduins as well as Fellahīn muster in great force. The *mūlid* is well worth visiting.

'Afífiyeh Darwīshes. The followers, in dervishdom, of el-'Afífi, of whom there is a very considerable number in Cairo.

Afiūn, v. Opium.

Aḥmed el-Bédawi. The Seyyid Aḥmed 'el-Bédawi' was born at Fez in 596 A.H. (1200 A.D.). On returning from a pilgrimage to Mekkeh, through Egypt, he adopted Ṭanṭa

[1] Damanhūr is Tama-en-Hor (City of Horus): Hermolis Parva of Roman times.

as his home. The Seyyid Aḥmed is one of the greatest of Muslim saints. He is styled the 'Sheikh el-Arab.' His name is associated with those of the names of the Prophet's family and the 'favourites of God.' He is frequently invoked by the Egyptians.[1] He has a numerous following of darwīshes, the Aḥmedíyeh, who are subdivided into various sects. The mosque dedicated to him at Ṭanṭa, in which is his tomb, is one of the largest and most important in Egypt. It is considered very meritorious by the Egyptians, for those who cannot undertake the pilgrimage to Mekkeh, to visit seven times the tomb of the Sheikh Aḥmed. Tradition says that the site of his mosque was formerly that of a church dedicated to some Christian saint, which again had taken the place of a temple erected to some ancient Egyptian divinity. Another legend, more than doubtful, asserts that the Seyyid was originally a Christian Crusader who embraced Islam. As to the great *mūlid* of this Arab saint, we allude to it under its far better known, and more appropriate, name of the Ṭanṭa Fair.

'Áïsheh. The daughter of Abū-Bekr, and third wife of Moḥammed. She was the only wife that the Prophet married while a virgin; hence the surname of her father, whose name was Abdallah. Her authority was great among the Muslims, even in matters of doctrine and religion: hence her title 'Nebíyeh'—Prophetess. The history of her life is interesting. It was at her house at Medineh that the Prophet died. She herself died at Medineh in 58 A.H. (677 A.D.). For her descended a great part of ch. xxiv ('The Light') of the Ḳurán (see v. 11, etc.).

A mosque and cenotaph at Cairo are dedicated to the Sitt Aysha en-Nebawiyeh, as she is there called, near the Bab el-Ḳaràfeh. An annual *mūlid* is there held in the month of Rabía et-tāni.

'Amr (often written Amrū) **ibn el-'Ás.** General of the Khalifeh 'Omar and conqueror of Egypt. He built the first Egyptian mosque on the spot where his tent had been pitched at Fosṭaṭ. It has been frequently rebuilt, and now stands

[1] The invocation "Ya Sheikh el-'Arab! ya Seyyid" is often heard.

half in ruin amidst the rubbish heaps of 'Old Cairo.' On the last Friday in Ramaḍán an annual service is held at this mosque to commemorate the establishment of Islam in Egypt. (It was in Ramaḍán also that Gohar, having subdued Fosṭaṭ, offered prayers in the mosque, the Faṭimiyeh dynasty being then established in Egypt.) Persons of all ranks, including the Kadi of Cairo and other officials, flock there. The Khedive, if not present in person, is represented by a member, or members, of his family. A detachment of soldiers is drawn up near the entrance of the mosque. The *ensemble* presents an interesting scene. There is a popular superstition connected with this day, which asserts that on some one of these occasions the mosque, together with its whole congregation, will be caught up into the heavens.

An exhaustive account of this mosque was published by Mr. Eustace K. Corbett in 1891, in the *Journ. of the Roy. Asiat. Soc.*

Amshīr. Sixth Koptic month. Land is prepared for Summer planting. Dykes are cut, and registrations of lands made. The transplanting of trees and pruning of vines now end. The season for artificial hatching of eggs begins and continues for four months — till Bashans. Portions of taxes are paid. Porous earthenware vessels should be made in this month, as they preserve their qualities of cooling water better than those made at any other time. The fruit of the lote-tree (*nabḳ*) and almonds ripen. Violets and many other flowers are in full bloom. Here is a rhyme for the month:—

"Amshīr
Yakūl lizara'h Sīr
Wa yilḥák b'et-tawīl el kasīr."
("Amshīr says to the plants, 'Shoot up:
The small now overtake the tall.'")

There is much wind, chiefly from the north, but cold diminishes (el-Maḳrīzi). 'Amshīr lambs' (*Ramīs el-Amshīr*) are held to be proverbially good, i.e. those born during this month, when the ewes are well nourished on *bersīm* or other green pasture.

'Arafát, v. Yōm 'Arafát.

Arba'a Eiyūb, v. Eiyūb.

Arba'a Mayidūr (Wednesday that returns not), the last Wednesday of the month Ṣafar: in India called Akhri Shahr Shumba, i.e. the last Wednesday. "It was on this day that the Prophet, experiencing some degree of mitigation in the violence of his distemper, bathed, but never after, having on the 12th day of the following month resigned his soul to God." (Herklots' "Qanoon-e-Islam.")

Armenian Calendar. The 'ancient' Armenian year was, like the Egyptian, of twelve months and five intercalary days, one year being thus lost in a cycle of 1,460 years. A reform was instituted in 552 A.D. (that of Katholikos Nerses Parkrevantatzi), but coming into general use in the time of Katholikos Movses Yeghivartetzi (in 574 A.D.), the reform and new era bear *his* name. To find the correspondence of any Armenian year with the Gregorian, 551 or 552 years have to be deducted from the date of the latter era. The Armenian months are as follows: Navarsart, Hori, Sahmi, Dré, Kaghotz, Aratz, Mehegan, Arek, Ahegan, Mareri, Markatz, and Hroditz. The 1st of Navarsart corresponds with the 24th August, Greg. Armenian almanacs (besides larger recent calendars on the European model), resembling in many respects the modern Egyptian and Turkish almanacs, are published annually. They record the twofold division of the tropical year, the divisions into 40 and 50 days of the seasons, the rising of the Nile, and also the *gámrehs*, 'Old Folks' Cold,' etc., on the same dates as the Egyptian almanacs, from which they are derived.

Asháb el-Kahf, v. Companions of the Cave.

'Ashmáwi, v. Darwīsh el-'Ashmáwi.

'Ashr. The name commonly given to the first ten days of Moḥarrem, a period observed as one of peculiar holiness and rejoicing. It is customary to give the alms ordained by religion (*zekah*), or what can be afforded, to the poor, to purchase charms, etc. Numerous superstitions in connection with the 'Ashr prevail in Cairo. With the Shi'ah Muslims the 'Ashr is a season of grief, the last few nights being observed with special solemnity.

'Ashūrá. (1) Leylet 'Ashūrá (the eve of 'Ashūrá, the 10th day of Moḥarrem). Admission should be requested to the house in which (after a long procession through the streets in the Ḥasaneyn and Hamzáwi quarters) take place the Shi'ah ceremonies peculiar to this anniversary, in commemoration of the death, or 'martyrdom,' of Ḥuseyn, son of 'Ali and grandson of the Prophet. It may be obtained through any person of influence, Turk or Persian, in Cairo; or perhaps, failing this, through the British Consul. The celebration is held in the court of some wealthy Persian's house, or of one hired for the occasion. The dramatic representation of the death of Ḥuseyn on the plain of Kerbela has been often described. The Persian colony in Cairo fully carry out all the ceremonies peculiar to this anniversary, including the 'passion play,' as far as circumstances permit. The performances of some Asiatic darwīshes, who gash themselves with swords, while the blood streams from their heads on to their white robes, adds a ghastliness to one portion of the drama. The pathetic recital by a *mollah* of the life and death of the son of 'Ali, which moves all Persians to sobs and tears, is exceedingly impressive.

'Ashūrá. (2) Yōm 'Ashūrá, the 10th day of Moḥarrem, which is peculiarly sacred to all Muslims alike. The following events are said to have taken place on this day:—The descent of Adam and Eve from Paradise; the first fall of rain; the creation of various portions of the Universe, of Heaven and Hell; the entrance of Noah into the Ark; and the death of the 'martyr' Ḥuseyn. Moḥammed is said to have enjoined on his followers ten precepts (see Herklots' "Qanoon-e-Islam," p. 98). A particular dish, also called *'ashūrá*, is made on this day. It consists of wheat boiled and sweetened, with dates, nuts, and other dried fruits. Presents of this dish, sometimes with small gold coins sprinkled upon it, are sent to friends and relatives from the harems of the wealthy, and may be seen carried through the streets, covered with richly embroidered cloths. The common name for it is *hobūb*. This dish, or one similar to it, was prepared at the Persian New Year, or Norūz es-Sulṭāni. It probably celebrated the coming in of the

harvest. All the old fruits, etc., that had been kept during the Winter were made use of for the dish, and the season of fresh fruits was thus inaugurated.

The Mosque of the Ḥasaneyn at Cairo, in which the head of Ḥuseyn is said to be buried, is visited by crowds of men and women, and *zikrs* of darwīshes are performed.[1]

'Asr. The hour of the fifth daily Muslim prayer. The exact time of the *'asr* is between noon and sunset, when the shadow of any object equals the length of the object added to the shadow it casts at noon (*ḍuhr*): generally, the afternoon.

Assumption. A festival observed on the 15th August, in honour of the traditional ascent of the Virgin Mary into Heaven. Fixed in the eighth century ("Enc. Brit.").

Bābeh (the ancient Paophi). The second Koptic month. Winter sowing (Zara'h Shitawi) begins. The 4th of Bābeh is marked in all calendars as inaugurating the period of general cultivation. All seeds are planted that require no tillage of the soil after the inundation. In many parts the *fellah* begins with saffron and early corn. Small fish are very abundant in the Nile waters. Large fish diminish in size and number, with the exception of the kinds called *rai* and *ebrimīs*, which grow and fatten. Pomegranates are better now than in any other month. Cows, sheep, and goats produce their young. Nile fish are salted (*bouri*). Meat is not so good now as in other seasons, many animals being sick and lean from the heat of the Nile water. Fruits are abundant, and many flowers are now planted (el-Maḳrīzi). Bābeh 30th, "Feast of St. Mark the Evangelist. May he be health to us" (Church Calendar).[2]

Badingàn. The egg-plant, abundant in Egypt, and of two kinds, black and white. The Egyptians say that during the season of *badingàn* madness is unusually prevalent. The tomato is also called *Badingàn outah*.

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[1] On this day takes place the Mūlid of the Sheikh 'Abdallah el-Maghâwri (Keighussíz), at the Tekkiyeh of the Bektáshi darwīshes. The tomb of the Sheikh in the depth of the ancient quarry in Mokattam Hill, now occupied by the Bektashiyeh, is visited. Large quantities of soup, meats, etc., prepared in their kitchen, are distributed to the poor.

[2] In quoting the Koptic Church Calendar, I borrow from that translated by the Rev. S. C. Malan, 1873: D. Nutt, Strand.

Bairam, v. 'Īd el-Kebīr and 'Īd es-Sugheíyer.

Balsam (Ar. *Beylasán*), or 'Balm of Gilead.' The tree producing it (*Amyris opobalsama*, Forskal; *Amyris Gileadensis*, Linn.) was grown in Arabia, and thence introduced into Egypt. The fragrant resin from the tree is the once celebrated Balm of Gilead. The quantity yielded being very small, this balm was a costly article (and hence often adulterated). Many virtues were attributed to it, and a drop in coffee has been believed to act as a tonic. It was prized by harems for cosmetic purposes. The bruised bark also yields the 'Balm of Mekkeh,' which is reputed to possess numerous medicinal properties. It was an ingredient in various highly prized compositions. The fruit (*Carpobalsamum*) and branches (*Xylobalsamum*) are also greatly valued. Incisions are made in the tree in the middle of Summer. The resin is of two kinds, white and yellowish white, the latter being of a bitter taste. This tree used to be cultivated specially in the neighbourhood of Matariyeh, a village about six miles north of Cairo, near the ruins of Heliopolis. Here is to be seen 'the Virgin Mary's tree,' a sycamore presented by the Khedive Isma'il to the Empress Eugenie. The Festival of Balsam referred to in the calendar was no doubt celebrated annually like the 'Feast of the Roses.'

Bámiyeh (*Hibiscus esculenta*). This vegetable is much grown in Egypt. The mucilaginous pod forms a common and much esteemed dish, being generally prepared with chopped, fried meat, limejuice being afterwards added.

Bar'd el-'Agūz (Old Folks' Cold). This name is given to seven days that follow the second 'Black and White Nights'; and they are coupled with the evil wind, Hosūm. The Arabs, says Mas'ūdi, have given names to each of these days. The poet has said: "Winter is pursued by seven days, sombre and ill-omened—by es-Sin, by es-Sinabr, by el-Wabr, by Amir and his brother Mūtamr, by Mūalil, and by Mūtfi el-Gamr." They correspond, he says, to the last three days of Shebát and the first four of Adár. They are found in the Syrian calendars. They mark some period of Winter supposed to be particularly injurious to old and feeble persons, and are perhaps the

antithesis of the seven days of extreme heat at midsummer. In Syrian folklore Shebát (February) is called 'one-eyed' (*'áwer*). A poor and old woman who has nearly perished from the cold rejoices at the departure of February. "Ah!" she says, "we have got rid of Shebát. Let him take this stick and begone!" adding some very insulting expressions. Shebát, in anger, begs his brother Adár (March) to lend him three days, and returning with yet more intense cold, compels the old woman to sell her distaff and her last scrap of furniture to kindle a fire against the cold, to which, however, she succumbs.

Barmahát (the ancient Phamenoth). The seventh Koptic month. Curcurbitæ and Summer produce generally begin to be cultivated. Beans and lentils are ripe; flax is cut; and sugar-cane is planted in lands already prepared for it. Standing crops are cleared of weeds. There is a general flowering of trees. Quails are in their best condition. North winds are most prevalent. Further portions of taxes are gathered. This is the season for the arrival of foreign ships. Troops are now stationed at the Mediterranean ports of Alexandria, Damietta, Rosetta, and Tanis. The fleets of Egypt are also placed in a state of preparation in the harbours.—*El-Makrīzi.*

Barmūdeh (the ancient Pharmuthi). The eighth Koptic month. End of cultivation generally. Beans and wheat are now cut. The *Acacia medicinalis* (Kiah Shambar) is planted; also *badingàn* and *molokhieh*. Flax-seeds are separated. Roses, which are abundant, are sweeter than in any other month. The first honey is taken, and early sycamore figs are plucked. Portions of taxes gathered. Much acacia (*sant*) wood is now cut as an equivalent for certain taxes, according to an old custom of the Fatimiyeh and Eiyūbiyeh dynasties, and is brought by the Nile to Cairo, being used for fuel in the great kitchens of the king.—*El-Makrīzi.*

Barmūdeh 30th.—Martyrdom of St. Mark, Apostle and Evangelist, first Patriarch of Alexandria.—*Church Calendar.*

Bashans (the ancient Pakhons). The ninth Koptic month. Corn is threshed and winnowed, also flax. Straw and chaff stored. Balsam-trees planted, trimmed, and watered. It is

from the middle of Tūt to the end of Hatūr (the later the better) that the bark of the tree is scored for extracting the resin, the quality of which will be better if there be plenty of dew. The resin should be kept one year exposed to dew, and the process of boiling the balsam should be performed in the Spring, in Barmahát. *Kasimi* apples are ripe, and *miski* apples begin to ripen. 'Abdallàwi melons begin to come in. *Goïbi* (Tunisian) melons appear, also apricots and *zuhri* peaches. White roses are gathered. North winds are chiefly prevalent. Land measurements are revised, and extra taxes, if required, assessed.—*El-Maḳrīzi.*

Bashans 8th. Our Lord Jesus Christ went up on high into the heavens.—9th. Rest in the Lord of St. Helena, the Queen. — 24th. On this day our Lord, to whom be glory, came into the land of Egypt.—*Church Calendar.*

Batíkh. The water-melon (*Cucurbita citrullus*). The water-melon of Egypt is celebrated and largely grown, especially the red pulp variety (*Batíkh aḥmar*). It is exported to Constantinople and other places. That grown near Lake Būrlos is reputed the best. The Egyptians say that open-air bathing should begin when the water-melon comes in. The French soldiers, during their marches in Egypt, were devoted to the fruit, calling it *Sainte Pastèque.* Some natives use it as a charm to drive away ants from their houses. They cut a piece out of the first melon brought into the house, and suspend it in a corner of some room. It is believed that this will effectually drive away ants from the house. "Written on the leaf of the water-melon" is a proverbial expression for anything widely known.

Baūneh (the ancient Payni). The tenth Koptic month. Opening of navigation on the Nile, for the transport of grain, straw, raw sugar, molasses, and honey from Kūsieh (the districts about Kūs) and Lower Egypt. Honey is still collected. The *zekah* (alms ordained by religion) is given in kind by those possessing vineyards. Indigo (*nīleh*) is planted in Upper Egypt, and is ready to cut in 100 days. The roots are left, and collection of indigo made every 100 days. In fertile lands it will thus produce for three years. Water should be given in the first year twice in ten days; in the

second, thrice in ten days; and in the third, four times in ten days. Figs of the Fayūm, *zuhri* peaches, and plums are ripe; also pears, early grapes, and black mulberries. *Katha* cucumbers ripen; also saffron. Early dates are gathered. Figs are better now than in any other month. —*El-Makrīzi.*

Baūneh 10th. Commemoration of the great joy that filled the whole earth (probably for deliverance from the persecution of Christians by Sulṭan Ḥákim).—12th. It is the custom in some villages of Egypt to hold a feast on this day to the Archangel Gabriel.—21st. Commemoration of Our Lady Mary.—30th. On this day was born St. John the Baptist, greatest among those born of women.—*Church Calendar.*

Beiyūmi, El-. The Seyyid 'Ali el-Beiyūmi died towards the end of the twelfth century of the Higreh. He is greatly venerated in Egypt, and the order of Beiyūmíyeh darwishes, which is an offshoot of that of the Aḥmedíyeh, is one of the most extensive of the more conspicuous orders. A mosque, plain and uninteresting, is dedicated to this saint in a northern district of Cairo.

The great Mūlid of Beiyūmi is celebrated annually at the time of the high Nile, generally in October, and not according to the lunar calendar. Like that of er-Rifa'i, it is only second to the Mūlid en-Nébi. The scene of the festival is the desert tract north of Cairo, bordering on the 'Abbasiyeh road. Innumerable *zikrs* take place during the nights, amidst a blaze of lights, and all the characteristics of an Egyptian *mūlid* are to be found. There is one particular spot at which the Fát'hah should be recited, to ensure the remission of a whole year's sins.

Bekríyeh. The family of the Sheikh el-Békri, who claims descent from the Khalifeh Abū-Bekr, and who is recognized as the spiritual chief of all the darwīshes of Egypt. The Sheikh is most courteous and obliging. There is a sect of Bekríyeh darwīshes. The tombs and mosque of the Bekríyeh are to the south of that of the Imám esh-Shafe'i. A *mūlid* celebrated about the 15th of Shaabán is not of public interest.

Bersīm (*Trifolium Alexandrinum*). The rich Egyptian clover, of which two, three, and even more cuttings are sometimes made from one sowing. It is largely grown in Egypt, and is a valuable crop as green pasture, especially near the towns.

'Big Sun' (Descent of the). The name given to the vernal equinox, when the sun enters Aries. (See Sun, Gámreh.)

Birket el-Ḥagg (the Lake of the Pilgrims). Situate near the margin of the desert, about twelve miles north of Cairo. The start of the Egyptian caravan of pilgrims to Mekkeh is made from this point.

Black Nights, v. Leyāl es-Sūd.

Black and White Nights, v. Leyāl el-Būlḳ.

Būlāḳ. The Nile port, and now a large suburb of Cairo. Its importance was far greater when transport to the capital was chiefly by river. Founded about 713 A.H. (1313 A.D.). (See Lane's "Cairo Fifty Years Ago," p. 20, etc.)

Burak. The animal on which Moḥammed is generally believed to have made his ascent to Heaven (v. Leylet el-Mi'rág),—from *būraka*, 'a flash of lightning,'—so called from the intense brilliancy, or the speed, of the animal. In size it was between an ass and a mule. According to some descriptions, it had the head of a man, with forehead shining like the moon, and eyes like stars, the neck and breast of a swan, loins of a lion, tail and wings of a peacock.

Cactus. The species of *Opuntia* bearing the 'prickly pear,' which is much appreciated by natives, is a good deal grown in Egypt, and often as a hedge, forming an impenetrable barrier.

Canal (Cutting of the). An annual festival that inaugurates the irrigation of Lower Egypt. It takes place generally about the middle of August, the exact date depending upon the amount of the Nile's rising. The mouth of the *Khalig* or canal (the *Amnis Trajanus*) which receives the Nile waters in the direction of Old Cairo, having been previously dammed up, is now opened. The ceremony, formerly celebrated with far more pomp than at present, is probably a survival, in altered place and circumstances, of the ancient festival Niloa, when the Nile with great ceremony was diverted into the canal connecting it with the Red Sea, and when the union of Osiris with Isis took place (the

fertilization by Nile of the soil of Egypt). Tradition, perhaps without sufficient authority, stated that a girl, decked as the 'Bride of the Nile,' used to be thrown into the rising waters, to propitiate the River God: "the single gift of the land's virginity demanded in those old Egyptian rites." 'Amr ibn el-'Aṣ, the Arab conqueror of Egypt for 'Omar, is credited by el-Maḳrīzi with having abolished the custom. The eve of the appointed day is observed with rejoicing and 'fantasia.' All night long the Nile and its banks, opposite the Island of Rōda, present a fairy-like scene. The steamers of the Viceroy, containing members of his harem and family, form a glittering fleet of moving lights, while innumerable fireworks are displayed on shore. The ceremony takes place at an early hour (7 to 8) on the following morning, the Khedive, one of his family, or the Governor of Cairo presiding. Large tents are erected on the high stone banks above the dam. Thousands of Egyptians swarm to the spot. A document respecting the rise of the Nile is read, and a signal is then given to clear a way for the waters of the Nile, which rush into the dry channel. Then follow plunging and diving for a few small coins which are thrown into the turbid waters, while rockets are discharged. The dam used to be constructed by Kopts, Muslims, and Jews in turn. The festival is called in Arabic Mōsim el-Khalíg, or Káta el-Khalíg, and the day is called Yōm Wéfa el-Baḥr ('Day of the Fulness of the River'), or Yōm Gebr el-Baḥr, which is said, according to Lane, to signify 'the Day of the Breaking of the River.' As an old law forbids the levying of the land-tax before the Nile shall have risen 16 cubits (about 20 feet English), it has often been proclaimed that this was the case some days or weeks before such rise.

Colocasia (Ḳulḳás). *Colocasia esculenta*, the very large-leaved species the tuber of which is extensively eaten by the natives of Egypt and neighbouring countries.

Companions of the Cave (Ashab el-Kahf), i.e. 'the Seven Sleepers of Ephesus.' The anniversary of the festival which celebrates this myth is religiously handed down in the Calendar. The story of the seven Christian youths

who took refuge, together with their dog, in a cave is described at length in ch. xviii ("The Cave") of the Ḳurán. Their names, together with that of their dog, are considered as potent charms, and written or engraved on trays, drinking bowls, weapons, etc. "Their names are differently given by Latin, Syriac, Greek, Ethiopic, and Koptic writers."

Copt, v. Kopt.

Coriander (*Kuzbara* or *Tukda*). The young leaves of this plant are eaten in salads. The fruit is used for flavouring sweets, confectionery, and curries; also in medicine.

Cotton. Sown generally in March. The first picking takes place in September, the second and third in October and November. For an interesting account of the different varieties of cotton grown in Egypt, and on the botany and cultivation of the plant, see articles by Mr. G. P. Foaden (*Journ. of the Khedivial Agric. Soc. and School of Agric.*, vol. i).

Cumin, or **Cummin** (*Cuminum Cyminum*), an annual, is indigenous to Upper Egypt. The seed, which is of hot and rather bitter taste, has been used in the pharmacy, as a spice, in curry powders, etc.

Darwīsh. The darwīshes (dervishes) of Egypt belong chiefly to the four following great orders and their numerous subdivisions:—

The Aḥmedíyeh (founded by the Seyyid Aḥmed el-Bedáwi in the seventh century of the Higreh, or thirteenth A.D.).

The Ḳadríyeh (founded by 'Abd el-Ḳadr el-Ghiláni in the sixth century of the Higreh).

The Rifa'íyeh (founded by the Seyyid Aḥmed er-Rifa'i, nephew of 'Abd el-Ḳadr, in the sixth century A.H.).

The Būrhamíyeh (founded by the Seyyid Ibrahim ed-Desūḳi, of Dessūḳ, Egypt).

The great sects of the Beiyūmíyeh and Saadíyeh (offshoots of the Aḥmedíyeh and Rifa'íyeh) are almost as extensive as their parent orders. Amongst the darwīsh sects most largely represented in Egypt, after the above-named, are the 'Afífíyeh, Marganíyeh, Abū Deyf, Hefnawíyeh, Leysíyeh, Bekríyeh, Dimirdashíyeh, and Owlad 'Enán. The *tekiyehs*, or darwīsh monasteries, worthy of visits are those of the

Mowlowíyeh, in the Helmíyeh; of the Nakshibendíyeh, in the Darb el-Gemamīz; the Bektashíyeh, in the Mokattam Hill; the Gulsheníyeh and Ḳadríyeh, near the Bab el-Mutawéli; the Ḳadríyeh, at Ḳasr el-Eyn; the Ḳadríyeh, at the Ashrafíyeh, near the Mosque of Nefíseh; and of the Ḳadríyeh, at the Tekíyeh Suleymaníyeh.

Darwīsh el-'Ashmáwi. A noted saint of Cairo. A *mūlid* is held near a small mosque in the Ghaṭ el-'Ashmáwi, near the Esbekíyeh (1st–11th Rabía I). *Zikrs* of darwīshes are performed. The principal night is the eve of Friday. (See Lane's "Mod. Egyptians," ii, 168, etc.)

Date-palm. The varieties of the date-palm in Egypt are very numerous. The *fellah* can distinguish, roughly speaking, about thirty kinds. About fifteen can be generally seen, during the season, by visiting the fruit market at Būlāḳ.

The process of fertilizing the female tree by carrying the pollen from the male may be seen in the palm-groves, e.g. at Giza. The Calendar refers to the ripening of dates in the Ḥedjaz. The dates of the Ḥedjaz are renowned, and numerous species ripen there from July to September. The unripe fruit is also eaten in various ways, even in the green state before the stone has acquired consistency. The Arabs say that "a good housewife may furnish her husband every day for a month with a dish of dates differently prepared." The date-harvest in Arabia is a most important period, and anxiously awaited.

Desūḳ, v. Ibrahim ed-Desūḳi.

Dimirdash. The Sheikh ed-Dimirdash is a noted saint of Egypt. Originally a mameluke, or bought slave, he rose to great eminence in the religious world, and numerous stories are told of his piety and miraculous powers. The mosque containing his tomb is to be seen at Abbasíyeh, near Cairo. A certain number of darwīshes, including some of the Khalwetíyeh order, are always resident within the precincts. There is also a following of Dimirdashíyeh darwīshes. The word Dimirdash is a corruption of the words Timūr Tash. The *mūlid* of Dimirdash is celebrated in the vicinity of his mosque in the month of the Shaabán.

Dimiyáneh. Mūlid es-Sitt Dimiyáneh (Festival of the Lady Dimiyáneh). This is a large Koptic fair and festival held

on the 12th of Bashans (19th May) at the convent of this Koptic saint, which stands in solitude in the waste ground north-east of the Delta, about half-way between Lake Būrlos and the right branch of the Nile. The convent can be reached by rail to Mansūrah, Nile boat to Kilwah, and donkey or mule to the spot itself. The *mūlid*, which lasts eight or more days, brings together a vast gathering of Kopts, but only a few Muslims, for the sake of merchandise. This convent is celebrated for the 'casting out of devils,' and demoniacs (chiefly persons suffering from epileptic complaints) are brought from far and wide at the time of the festival. There is a miraculous chamber in which, during the *mūlid*, the shadows of various saints, including that of the Virgin Mary, appear to the faithful. These apparitions are in reality inverted shadows of objects made to pass on the roof in front of a small window pierced in the dome which surmounts the chamber, and cast upon the opposite wall. The *mūlid* is worthy of a visit to those interested in observing the customs of the Kopts. Many miraculous legends are associated with this convent. The Koptic Bishop of Jerusalem, in whose diocese it is situate, is generally present. A lesser *mūlid* is held on the 12th Ṭūbeh.

Dog Star, v. Sirius.

Doseh. Ed-Doseh (*The Treading*). This was an annual ceremony, of a barbarous character, that used to take place on the last day of the Mūlid en-Nébi, and on the occasion of several other *mūlids*. The Sheikh of the Saadíyeh darwīshes rode a horse over a pathway of about 300 prostrate darwīshes. The practice was wisely abolished by the Khedive Moḥammed Tewfik Pasha, father of the present Khedive. (For description of the *doseh*, see Lane's "Mod. Egyptians.")

Ḍuhr. Midday; a little after noon, when the sun has begun to decline; the hour of the fourth daily Muslim prayer.

Dūm-palm. This species is not grown in Lower Egypt, but the nut can be obtained in the bazaars. The pithy substance between the nut and the rind has a taste like inferior gingerbread. An infusion of this, with or without that of

dates, is used as a cooling medicine and gentle purge to reduce the temperature in fevers.

Egg-Hatching (artificial) in Egypt. The Egyptian process of hatching eggs by artificial heat in ovens has been described in most works on Egypt. Twenty to twenty-one days are required, as in natural incubation. The average heat in the ovens is from 100 to 103 deg. Fahr. The superintendent has no thermometer, but, should he wish to try the heat, he applies one of the eggs to his eyelid. Egyptian fowls are very small, as are the eggs. Those hatched artificially will not sit on eggs. According to the "Statistique," published in 1873, there are 603 of these ovens in Egypt, in which in that year 1,765,000 chickens were hatched. About five out of seven are generally hatched successfully. There are at present no establishments of the sort at Cairo. They may be seen (in March, April, and May) at Giza, where there are five or six belonging to the Government. (For details see M. Gastinel's paper on the subject.)

Eiyām en-Nāsi, v. Nāsi.

Eiyūb. Job the Prophet.

'Arba'a Eiyūb (Job's Wednesday) is the next before the Koptic Easter. "Many persons on this day wash themselves with cold water, and rub themselves with the creeping plant called *raaraa Eiyūb* or *ghabeyra* (*Inula Arabica* or *Inula undulata*), on account of a tradition which relates that Job did so to obtain restoration to health" (Lane's "Mod. Eg.," ii, 222). This custom is still kept up by some persons.

Elias (Elijah). The Festival of Elias, coupled with that of the Khiḍr, and generally coinciding with the 6th May, is marked in the almanacs of Egypt, Turkey, and Armenia. (See Khiḍr.)

Embābeh. The Sheikh, or Seyyid, Isma'īl el-Embābeh is the patron saint of the small village of Embābeh, opposite the north end of Būlāḳ. He is often invoked by Egyptian boatmen, and his name is introduced in the songs, etc., with which they lighten their labours.

'Eshèh. Nightfall; the hour of the second daily Muslim

prayer, when the red gleam that follows sunset has disappeared, and darkness sets in.

Faṭimeh. Es-Sitt Faṭimeh en-Nebawíyeh, the Lady Faṭimeh, daughter of the Prophet, was born at Mekkeh six years before the 'Mission' of the Prophet. She married 'Ali, and was the mother of Ḥasan and Ḥuseyn. She was regarded as the model of virtue. She died at the age of 28 at Medineh. A mosque containing a cenotaph, situated in the recesses of the 'Arab' quarters of East Cairo, is dedicated to her memory, and highly venerated. An annual *mūlid* is held in her honour in the month of Rabía et-tāni.

Fegr. Daybreak; when the first faint light appears. The hour of the third daily Muslim prayer. Also called Subḥ.

Fennel (*Nigella sativa*). The seed *ḥabbeh sōdá* (black seed) or *ḥabbet el-barakeh* (blessed seed) is used to flavour bread, to which it gives a light aromatic taste, and other kinds of food.

Fenugreek, *ḥelbeh* (*Trigonella fœnum Græcum*), has been largely grown in Egypt. The green stalks and leaves are eaten in November. Long shoots are often forced from seed and eaten, occasionally with honey. The seeds are burned and prepared like coffee, sometimes with limejuice added. Sonnini quotes the proverb "Happy the feet which press the ground on which the ḥelbeh grows."

Fetteh, v. Tharid.

Gāber. The Seyyid Gāber ibn-'Abdallah el-Ansāri, commonly called 'Sīdi Gāber,' a friend of the Prophet, died about 90 A.H. He came to Egypt with 'Amr, and settled in the country. Many miraculous stories are related of him. His tomb is to be seen at Ramleh, near Alexandria. A large annual *mūlid* is held in his honour, and generally celebrated in the early Summer, after the arrival of the Khedive, or any members of his family who may visit Alexandria. He may be called the patron saint of Ramleh.

Gámreh (lit. 'live coal'). The names First, Second, and Third *Gámreh* are given to three periods, of seven days respectively, which herald in the Spring. The first *gámreh* is said to be that of the air, the second that of water, the third that of the earth or dust, when, as the Egyptians say, increasing

warmth begins to be felt in these elements[1] respectively. Mas'ūdi alludes to them in his account of the Syrian months, and says that they occur on the 7th, 14th, and 21st of Shebát. They mark the season in which periodic fogs announce the approach of mild Spring weather. He says they are called el-Gebheh, ez-Zubreh, and es-Ṣarfeh. These three *gámrehs* figure similarly in Turkish and Armenian almanacs. They are followed by the last touch of Winter cold, so prejudicial to old folks (v. Bar'd el-'Agūz). The figurative use of a term signifying 'live coal,' to express the influence of this season preceding the vernal equinox, would appear to be of remote origin. For the identification of the first *gámreh* (which coincides with the 'Little Sun' of Arab calendars) and of the 'Big Sun' (coinciding with the entrance of the sun into Aries) with the First and Second (or Little) Rukh—also signifying 'live coal,' or burning, in hieroglyphics, and marking the same atmospheric influence, and increase of heat, at the same time of year, viz., in Mekhir and Phamenoth,—see R. S. Poole's "Horæ Ægyptiacæ," pp. 15 et seq.

Gámret el-Ḳaiz. The *gámreh*, or 'live coal,' of Summer, or of the most intensely hot season. The term is applied to the seven days, or the season, of the most fierce Summer heat. (See Ḳaiz.)

Gárgír. The *eruca* or rocket, a leguminous plant. The cultivated or garden rocket (*gargīr bustāni*, Ar.; *Eruca sativa*) is said to remove scars and cause milk to flow.

Gumád el-owwal (the first Gumád). The fifth Moḥammedan month. Generally derived from *gamada*, dryness or hardness, as applied to the earth after the cessation of the rains of the preceding Spring months. (See Note II.)

Gumád et-tāni (the second Gumád). The sixth Moḥammedan month (v. prec. and Note II). Also called Gumád el-ákher (the last Gumád).

Ḥabbet el-barakeh (blessed seed). Also called *ḥabbeh sōdá* (black seed), the name given to the seed of fennel. It is

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[1] "Or, according to modern Egyptian almanacs, the first is in the air and is cold, or cool; the second, in water, is lukewarm; the third, in the earth or dust, is hot."—*Lane's* "Ar. Dict."

used for various purposes, especially for flavouring cakes, bread, etc.

Ḥánafi. 'Sulṭan' Ḥánafi (who is not to be confounded with the founder of the Ḥánafí sect of Muslims) is one of the celebrated saints of Cairo, whose mosque is much visited. He died in 848 A.H. An annual *mūlid* is held near his mosque (1st to 27th Shaabán).

Ḥasaneyn (lit. 'the two Ḥasans'). The title given to the two sons of 'Ali and Faṭimeh, Ḥuseyn and Ḥasan. The great Mosque of the Ḥasaneyn, recently rebuilt, in which the head of Ḥuseyn is believed to be buried, is generally called after him alone—'the Mosque of our Lord Ḥuseyn' (Gam'a Seyyidna Ḥuseyn).

The Mūlid el-Ḥasaneyn, or festival of Ḥasan and Ḥuseyn, is celebrated during fourteen days and fifteen nights in the month of Rabía et-tāni. It is held in the streets near the mosque, which faces the east extremity of the 'Turkish Bazaar.' Numerous tents are pitched in all available spaces, and are almost entirely devoted to amusements—singing, dancing, puppet-shows (the *Kara-Gyūz* and *Khiyál ed-dill*, the Turkish Punch and Judy, and magic-lantern, i.e. shadows thrown upon a sheet), coffee-drinking, etc. Darwīsh *zikrs* do not figure, as in most of the great *mūlids*. The mosque is the rendezvous for those who are drawn to the place from religious motives. This *mūlid* is not one of the most interesting, but it is, or ought to be, from a religious point of view, next in importance to that of the Prophet.

Ḥashish. Lit. dry herbage or fodder, and also fresh herbage, grass, etc. The term is more generally known as applied to the preparations made from hemp for intoxicating purposes (v. Lane's Ar. Dict.). *Ḥashish* is prepared from the exudations and from the bruised seed capsules and leaves of Indian hemp (*Cannabis Indica*), inferior kinds being made up after extraction of that of the best quality. *Ḥashish* is consumed largely in Egypt by the lower orders, being either inhaled in the *gozeh*, or cocoanut pipe, or eaten, in combination with other ingredients, in conserves. It is used as an element in numerous aphrodisiacs (see Maagūn). The use of hemp for inducing intoxication is of

some antiquity. Herodotus mentions that the Scythians so yielded to the fumes of the burnt seeds; and preparations of hemp were used in India and neighbouring countries in early times. The effects of *ḥashish* differ considerably from those produced by opium, which acts more as a sedative. In some interesting articles by M. Charles Richet, on "Les poisons de l'intelligence," the effects are described according to the experience of the writer himself (see *Revue des Deux Mondes*, Mars 1, 1877). The chief effects experienced under the influence of *ḥashish* would seem to be a great exaggeration of all the feelings, an extremely rapid succession of ideas, and an absence of will or of self-control, although self-consciousness is retained. The memory at the same time remains intact, and the recollection of all that is said or done remains unimpaired, unless the dose is particularly strong. Notions of time and space are strangely affected. Seconds seem like years, and minutes like ages, owing to the immense number and variety of ideas that are flashed through the brain. The effects produced upon the various senses are very bizarre. Objects assume a fantastic appearance. The roughest drawings, or daubs of paint, transport the beholder into regions of superb scenery. A single soldier is multiplied into an armed host. A low staircase appears like Jacob's ladder reaching to the heavens. Rude music is converted into enchanting strains. A slight noise may resound like a clap of thunder, or the roar of artillery; and a dropping of water like a crashing cataract. A slight word of disparagement may seem an intolerable insult, and ennui become a dreadful pain. According to M. Richet, the three states of dream, madness, and intoxication by *ḥashish* are so analogous that no essential difference can be established between them.

The growth of hemp in Egypt and the importation of *ḥashish* were prohibited some years ago, and its sale discountenanced. But the rule was observed with laxity, the drug being sold openly. Latterly more strictness has been observed, and considerable seizures are sometimes made. *Ḥashish*, however, of various qualities, can generally be obtained at some of the chief Arab cafés and

at special resorts, where it is smoked in public, a pipe containing it being handed round. The shops in which the numerous electuaries, or conserves, before alluded to, are sold, are called *mashashehs*. They may be seen in almost every street. The chief depôt is near the entrance to the Mosque of Sultan Kalaūn, near the 'Turkish Bazaar.' A man who indulges in *ḥashish* is called a *ḥashash* (pl. *ḥashashīn*, the origin of the word 'assassin'). Statistics respecting insanity in Egypt have shown that at one time, at any rate, a large proportion of cases has been due to the widespread abuse of this drug.

Ḥasan. Son of 'Ali and Faṭimeh, poisoned at Medineh in 669 A.H. (See Ḥasaneyn.)

Hatūr (the ancient Athyr). The third Koptic month. The Egyptians begin to wear woollen clothes on the 17th of this month. The foundations of houses, etc., are laid.—*El-Makrīzi.*

Hatūr 12th. Feast of the Great Angel Mikhaïl, the Archangel.—*Church Calendar.*

Ḥelbeh, v. Fenugreek.

Ḥenna. The Egyptian Privet (*Lawsonia inermis*). The powder formed from the leaves of this tree, which is grown abundantly in Egypt and the Nile valley, is chiefly used by the fair sex for dyeing the nails of the hands and feet, and also the palms. The powder is of a greenish colour. It is formed into a paste by mixture with water, and then brought into contact with the parts to be stained, the hands or feet being bound up and so remaining all night. The dye that results is an orange red, and the tint generally lasts for ten days or rather more. In Egyptian weddings the night following the bride's 'Procession of the Bath' is called the Leylet el-Ḥenna (the 'Night of Ḥenna'), the bride being then decorated with the tints of the 'flower of Paradise.' This dye seems to have been used in very ancient times in Egypt. The Persians stain their beards with ḥenna, and old grey-headed women their hair. The flower of the plant, which has a pleasing fragrance, is very greatly esteemed by the natives of Egypt, and it is said to have been the special favourite of Moḥammed.

Higreh. The 'Flight,' or exodus of Moḥammed from Mekkeh to Medíneh. The actual flight is said to have taken place on the 9th of Rabía el-owwal. The Moḥammedan era of the Flight (el-Higreh; Higríyeh = A.H.) dates from the 1st of Moḥarrem, preceding the Flight by 68 days, and coincides, as shown by M. Caussin de Perceval, with Monday, April 19th, 622 A.D.

Hippokrates. The eminent physician of Kos (460–357 B.C.) was author of numerous works, which became the subjects of many commentaries, e.g. by Galen. His reputation and authority were great and widespread, and no doubt the Egyptian schools of medicine were largely influenced by his teaching. His name still figures in the Egyptian Calendar in connection with certain periods, or seasons, during which medicines should or should not be taken. Hippokrates appears to have been much attached to Egypt.

Hosūm. A term of doubtful meaning. Perhaps it may be identified with the evil wind that was sent to destroy the Adites, or people of Ad, in the time of the Prophet Hûd. This Hûd (supposed to be Heber) was sent to preach repentance to the idolatrous Adites, who refused to listen to his warning. They were therefore destroyed. "And when they saw the preparation made for their *punishment*, namely, a cloud traversing the *sky* and tending towards their valleys, they said, 'This is a traversing cloud which bringeth us rain.' Hûd answered, 'Nay; it is what ye demanded to be hastened,—a wind wherein is a severe vengeance: it will destroy everything at the command of its Lord.' And in the morning nothing was to be seen besides their *empty* dwellings. Thus do we reward wicked people." (Ḳurán, ch. xlvi, also ch. xxiii). This *ḥosūm* is supposed still to retain its inauspicious and blighting qualities. Children born during the week in which it is said to blow are believed to be endowed with bad qualities, as those born under an unlucky star, and seed or rising crops are believed to suffer from the withering blast. The *ḥosūm* is always coupled in the calendars with the *Bar'd el-'Agūz*. Sale describes the *ḥosūm* of the Ḳurán as "a hot and suffocating wind which blew seven nights and

eight days together, and entering at their nostrils passed through their bodies" (see Sale's Ḳurán, Prelim. Disc., p. 4).

Howling Darwīshes (v. Ḳadríyeh and Diary for the Week at Cairo). *Zikrs* of 'Howling Darwīshes,' as they are commonly called, are performed weekly at *tekiyehs* and at various other times by various sects of some of the darwīsh orders. At Constantinople (Scútari) the *tekiyeh* of 'Howlers' mostly visited by travellers is one of the Rifa'iyeh order.

Ḥuseyn. The Imám el-Ḥuseyn, son of 'Ali and Faṭimeh, killed on the plain of Kerbela (v. Ḥasaneyn and 'Ashūra). His head is believed to lie buried in the Mosque of the Ḥasaneyn in Cairo.

Ḥúsrúm, v. Verjuice.

Ibn 'Enán, v. Owlad 'Enán.

Ibrahim el-Desūḳi. The Seyyid Ibrahim of Desūḳ (*Naukratis*, a town in the Delta on the Rosetta branch of the Nile) is a celebrated saint, and the founder of the order of Būrhamíyeh (i.e. Ibrahimíyeh) Darwīshes. He died in 676 A.H., and was buried at Desūḳ. *Mūlids* are held in his honour three times in the year, immediately after the three *mūlids* of Aḥmed el-Bédawi at Ṭanṭa. These fairs are attended by vast numbers of persons; and what is said of the Ṭanṭa Fair may be considered to apply also, on a somewhat smaller scale, to that of Desūḳ. These great fairs are worth visiting.

'Īd el-Aḍḥá. 'Festival of the Sacrifice'; v. 'Īd el-Kebīr.

'Īd el-'Ánsarah. Whit-Sunday of the Kopts; observed with prayer, almsgiving, and rejoicing.

'Īd el-Bisháraḥ. The Koptic 'Festival of the Annunciation,' or Lady Day; observed, like other Koptic festivals, with feasting, almsgiving, and amusements.

'Īd el-Fitr, v. 'Īd es-Sugheíyer.

'Īd el-Ghitass. The Koptic 'Festival of the Baptism of Christ,' lit. of 'the plunging.' The Kopts visit the tombs of their relatives at the cemeteries (near Old Cairo) on the eve of this festival; and many of them remain all night there, in the buildings situate amongst the tombs. Sheep are sometimes killed and the flesh distributed. Services

are held in the cathedral and other churches on the eve of the 'Īd, and a priest washes, or touches, with holy water the feet of those who attend.

'Īd el-Kebīr. 'The Great Festival'; called also 'Īd el-Aḍhá (Festival of the Sacrifice) and 'Īd el-Kūrbán, and in Turkish Kūrbán Báirám. This festival begins on the 10th of Zu'l-ḥeggeh, and lasts for three and generally four days. The actual festival is on the 10th, when the pilgrims at Mekkeh make the sacrifice which commemorates the intended sacrifice by Ibrahim of 'Isma'īl (not, according to Muslim tradition, Izhak—*Isaac*), for whom a ram was substituted. Every pilgrim should slay either a ram, a he-goat, a cow, or camel, in the valley of Mūna (or Mina). Hence the Arabs sometimes call the festival the 'Īd en-Naḥr (festival of the camel lawfully slaughtered). Throughout Islam all who can afford it slaughter one of the animals allowed for sacrifice. Poor families often receive a sheep, or portions of meat, from the rich. Prayers are made in the mosques. In other respects this 'Īd resembles the 'Little Festival' ('Īd es-Sugheíyer), but is celebrated with perhaps less festivity. New clothes are worn, visits made to the tombs, and amusements provided for children. Friends meeting embrace, with the kiss on each cheek, and expressions of good-will are made use of as at the 'Īd es-Sugheíyer. Sometimes the expression is heard "Inshallah zei el yōm nakūn fi Mūna" (If God will, this day *next year* we shall be at Mūna). The Khedive holds a reception at an early hour.

'Īd el-Kiyámeh. The Koptic 'Festival of the Resurrection,' called also 'Īd el-Kebīr. Easter is the principal festival of the Kopts. Services are held in the churches on the eve of the 'Īd. The festival is observed with prayer and alms-giving and general rejoicing, and is similar in its outward features to the *'īds* of the Muslims.

'Īd el-Milád. The Koptic 'Festival of the Nativity.' Christmas is celebrated with the usual festivities that characterize an *'īd* in Egypt. New dresses are worn, and amusements provided in public and private for children. Prayer is made in the churches, alms are given, and visits made on

the eve to the tombs of relatives. The church services are on the eve.

'Īd er-Rusūl. The Koptic 'Festival of the Apostles.' This 'Īd is observed with prayers in the churches; and a priest, as at the 'Īd el-Ghitass, touches with water, to signify washing, the feet of each member of the congregation. Generally speaking, the festival resembles other Koptic *'īds.*

'Īd es-Ṣalīb ('Festival of the Cross'). In the calendar of the Koptic Church this is the festival of the finding, or of the exaltation, of the Cross. "On this day we make mention of the Glorious Cross of our Lord Jesus Christ." Properly, the festival lasts three days (16th–18th Tūt), "beginning with the preaching in the Church of the Resurrection, and ending with the Feast of St. Porphyrius, who is connected with the finding of the Holy Cross by Helena," and to whose care it was committed.

Formerly the Kopts assembled on this day at Old Cairo opposite the Nilometer, and the Patriarch, after certain formalities, threw into the Nile a silver cross, which expert divers endeavoured to recover. Accidents frequently resulted. After the arrival of the French the ceremony was abolished, but the custom is preserved in some churches of throwing the cross into a basin of water.

Ṣalīb also signifies 'suspension,' and as the water of the Nile, being now at its full height, is generally suspended, or stationary, during some days, this anniversary has come to have a sort of double meaning, and to mark the suspension of the Nile waters when at their maximum height. A Koptic local tradition asserts that whatever be the state of the Nile on the 'Īd es-Ṣalib, such will be the state for fifteen succeeding days, whether there be a rise, fall, or suspension. There is another festival of the Cross (i.e. of the discovery of the Cross) on the 2nd Barmahát (10th March).

'Īd esh-Sha'anīn. The Koptic 'Festival of the Palm-branches,' or Palm Sunday (Aḥád esh-Sha'anīn), the Sunday next before the 'Īd el-Kiyámeh. A curious custom, which probably originated, as Lane suggests, at the time of the plague, is observed at this 'Īd. The burial service is read

over the congregations assembled in the churches, and should any person die during the period intervening between this and the end of the 'Khamasīn' period, the prayers are not repeated at the funeral. Those interested in the Koptic community should visit the cathedral, or principal church, near the north Esbekíyeh. The Kopts cut the long leaves of fresh palm-branches into strips, and work them into tastefully devised patterns—crosses, stars, etc. Many enclose the bread of the Eucharist—round, flat cakes stamped with the church seal—in baskets of the interwoven leaves.

'Īd es-Sugheíyer ('the Little Festival'); in Turkish, 'Ramazan Bairam.' This festival is held on the first three days of Showwál, and celebrates the close of Ramaḍán, whence it is also called 'Id el-Fitr ('Festival of Breaking the Fast'). This, though called the minor, is in reality the greater of the two great Muslim *'īds* as regards outward signs of rejoicing. Prayers are performed in the mosques. New clothes are worn. Visits are made, especially by women, to the tombs, upon which palm-branches, etc., are laid. Particular dishes are prepared. Amusements of various sorts are provided, and the streets present an animated appearance. The district outside the Bab en-Nasr is one of the chief scenes of gaiety. In the cemetery beyond, and near the 'Tombs of the Khalifs,' tents are pitched, and the buildings there situate are occupied by visitors, many of whom distribute cakes, dates, etc., to the poor. The Khedive holds an early reception, which all officials and many others attend. The princesses also receive visits of numerous ladies. Visits are exchanged by friends and relations amongst all classes. The ordinary salutation between friends, who kiss each other on both cheeks, is "Kūl am wa int bikheyr" (May you be prosperous every year), or "Kūl sàneh int tàyib," equivalent to our "Many happy returns of the day."

'Īd es-So'ūd. The Koptic 'Festival of the Ascension,' one of the principal festivals of the Church calendar, and observed with prayer, almsgiving, and rejoicing.

Imám el-Leys (or el-Leyth). "The Imám el-Leyth—called

Abou el-Hàris el-Leyth, son of Saad, son of Abd er-Raḥman—Imam of the inhabitants of Egypt in the religious law of Islam and the traditions, was originally from Ispahan; a man of upright and firm character, rich and generous. He received instruction from Moḥammed, son of Shihab ez-Zùhri. His annual income was 5,000 dinars, the whole of which he distributed to the poor. He was born at Kalkashanda, in the province of Keliūb (Egypt), in the year 94 A.H. He died on Friday, 15th Shaaban, 175 A.H., and was buried the same day in a small cemetery at Cairo." His tomb is one that is much visited. It is situated a little to the south of that of the Imám esh-Shâfe'i.

Imám esh-Shâfe'i. Abū Abdallah Moḥammed ibn Idrîs was surnamed Shâfe'i from the name of one of his ancestors, who was descended from Mutáleb the Koreyshite, great-grandfather of the Prophet. Hence he was also called el-Imám el-Mutálebi and 'Arif Billah. He was born at Ghaza in Palestine in 150 A.H. (767 A.D.). He spent some time at Baghdad and Mekkeh, and on returning from the latter place to Egypt, he studied under the Imám Málik ibn Ans. Esh-Shâfe'i is the founder of the Shâfeíyeh, one of the four orthodox Sunni Muslim sects. He was the first to compose a work on Muslim jurisprudence. He also wrote the Elm el-'Usūl, or "Foundations of Islam," comprising civil and canonic law, and other treatises. He died at the age of 54, in 204 A.H., at Cairo. His tomb, overshadowed by a large and conspicuous dome, a little to the south of the 'Tombs of the Mamelukes,' is much visited. Most of the Egyptians belong to the Shâfe'i sect.

An annual *mūlid* is celebrated in the month of Shaabán in honour of the Imám. Tents are pitched in the vicinity of the tomb, and large numbers of people flock to the spot. A *doseh* was formerly performed. The *mūlid* is not a remarkable one.

Imsák (lit. 'the keeping,' i.e. restraining). The hour at which the daily fast of Muslims during Ramaḍán begins, viz., always twenty minutes before the *fegr* (daybreak).

Imsakíyeh. A special diary for the month of Ramaḍán, which gives the hours to be observed by prayer and fasting;

printed on single sheets of silk and paper. (The translation of a portion of one appears on p. 55.)

Ḳadríyeh, or Ḳadiríyeh, Darwīshes. The followers of 'Abd el-Ḳadr el-Ghiláni, one of the most important and widespread of darwīsh orders. In Egypt they are very numerous. There are several *tekiyehs* of the order at Cairo. The one chiefly visited is that of Eiyūb at Kasr el-'Ain, where a *zikr* of these darwīshes, generally known as 'Howlers,' is performed every Friday (except during Ramaḍán) about 2 p.m.

Ḳáiz. The most intense heat of Summer, "from the auroral rising of the Pleiades to the auroral rising of Canopus." Also the name originally given in classical Arabic to the Summer quarter, afterwards, and now generally, called *Ṣeyf*, beginning with the Summer solstice, when the sun enters Cancer (June–September). (See Lane's Ar. Dict.)

Khalíg, v. Canal.

Khamasīn. El-Khamasīn is literally 'the fifty.' The name may be derived from the period of forty-nine days intervening between the Koptic Easter and Pentecost, this being the season during which the hot south winds, commonly called Khamasīn, and thence Khamsīn, chiefly blow. Or it may be derived from the division into two periods (of forty and fifty days each) of the four seasons, as in the Syrian Calendar. Thus the Syrian Calendar speaks of the Khamasīn of Winter, and so on. Khamasīn is therefore the name of the season of the hot winds, not of the wind itself, which in Arabic is called *Shar'd*. The prevalence of this wind—"a fog of small dust, and as red as fire"[1]—renders the month of May and parts of April and June a disagreeable season in Cairo. The air is hot, dry, and fully charged with particles of sand or dust, and often injurious to blossoms and plant life. The immediate effect is not weakening or depressing, but to many persons, on the contrary, somewhat stimulating. But when the winds blow, as they often do, for three, five, or more days and nights successively, more or less lassitude is generally produced. Those who pass through the Khamasīn period

[1] Sonnini's "Travels in Egypt," trans., iii, p. 33.

without suffering will find the months that follow far less trying. The Arabs have a legend which refers the origin of the Khamasīn wind to a period of fifty days, during which Cain carried on his shoulders the wasting body of his brother Abel.

Khamīs el-'Ahd. Maundy Thursday of the Kopts. During service in the churches a priest, after blessing water, 'washes' or touches the feet of each member of the congregation.

Khedive. The title Khedive was bestowed on the Viceroy, Isma'īl Pasha, in 1867, by Sultan Abd el-Aziz. It is the highest title next to that of Sultan, and above that of Vizīr, in the Ottoman Empire. "Perhaps the nearest equivalent to the actual title would be that of 'Lord' of Ireland, bestowed on some of our own sovereigns in early days by the condescension of the Pope" (*Times*, August 21st, 1869). Pronounced in Arabic, el-Khedīwy.

Khiḍr (El-). A mysterious personage, who, according to learned opinion, was a just man, or saint, the Vizīr of Zu'l-Karneyn (who was a great conqueror, contemporary with Ibrahīm—*Abraham*,—and identified in other legends with Alexander the Great, St. George, etc.). El-Khiḍr, it is believed, still lives, and will live until the Day of Judgment. He is clad in green garments, whence probably the name. He is commonly identified with Elias (Elijah), and this confusion seems due to a confusion or similarity of some of the attributes that tradition assigns to both.

The 'Festival of el-Khiḍr and of Elias,' falling generally on the 6th May, marks the twofold division of the year in the Turkish and Armenian Calendars, into the Rūz Kāsim and the Rūz Khiḍr (of 179–80 and 185–6 days respectively).

Kisweh (Procession of the). The Kisweh is the robe or covering of the Kaabeh at Mekkeh, upon which it is placed annually on the 10th of Zu'l-ḥeggeh. A new Kisweh is manufactured every year in Cairo, nominally at the Sultan's expense, and early in Showwál it is conveyed with pomp from the Citadel to the Mosque of the Ḥasaneyn, there to be sewn together. The Kisweh is of black brocade, bearing inscriptions in black silk, and to it is stitched a broad band, also of black brocade, upon which inscriptions from the

Ḳurán in large letters of gold are worked. Numerous bodies of darwīshes, with their banners, a military escort, darwīsh jugglers, buffoons, etc., take part in the procession. The *Maḥmal* is also borne on a camel, and thus adds to the display. This procession is not to be confounded with that of the Maḥmal, which takes place generally about a fortnight later, but the characteristic features of the two functions are much the same. (See Burton's "Pilgrimage," vol. iii, ch. v.)

Kiyahk (the ancient Khoiak). The fourth Koptic month. The sowing of wheat, barley, clover, etc., ends in lands that have been ploughed after the retreat of the waters. The north wind diminishes, and the south becomes more prevalent.—*El-Makrīzi.*

Kiyahk 3rd. Entrance of our Lady Virgin, Holy Mary, Mother of God, into the Temple at Jerusalem. — 22nd. Commemoration of the illustrious Angel, the Archangel, Gabriel the harbinger. — 29th. On this day also do we keep the feast of the glorious birth of our Lord Jesus Christ.—*Church Calendar.*

Koḥl. A collyrium used for decorating the eyelids and eyebrows, and composed of smoke-black produced by burning various resins. Some kinds of *koḥl* are used only for decorating the eyes; others for medicinal purposes. (See Lane's "Mod. Eg.," i, 45.)

Kopt. The Kopts are the Christianized descendants of the 'ancient Egyptians.' The race, which is somewhat mixed, has diminished greatly since the Arab conquest, owing to persecutions, conversions, etc. The name Kopt (Kybt, Gibt, 'Ibt, etc.) appears to be connected with the ancient city of Koptos, and probably the name Αἴ-γυπτος. The Koptic language has been gradually superseded by Arabic, until it has become extinct, except as used in liturgies and services of the Church. Owing to their comparative ability and sharpness, the Kopts have generally been much employed in Government offices as accountants and clerks in all departments.

The great majority of the Kopts, like the Abyssinians, belong to the sect of Jacobites (Ya'aḳubiyeh), or Eutychians. Their Patriarch (Báṭrak) resides in the Koptic quarter of

Cairo, close to the Cathedral, near the Esbekíyeh. The Muṭrán (Metropolitan) of the Abyssinian Church is appointed by the Koptic Patriarch. The Kopts number about half a million.

Labgeh. The milky sap of the date-palm drawn off for drinking in the early Summer, especially in June. The tree is tapped with an iron instrument, which is driven in at a particular point near the head of the tree by persons skilled in performing the operation. Otherwise the palm would be killed. At Cairo there seem to be no persons who tap, or sell, the juice; but at Alexandria *labgeh* is drunk by many of the natives on account of its medicinal and cooling properties. If simply fermented it forms a kind of date-palm beer.

Lawákh. A gusty wind; said to be chiefly prevalent in Amshīr; sometimes accompanied by rain.

Leyāl el-Būlḳ. There are two periods of forty days each which go by the name of the Leyāl el-Būlḳ, and which immediately precede and follow the Leyāl es-Sūd (Black Nights) of Winter; but their meaning is conjectural. *Būlḳ* signifies, apparently, 'black and white.' Perhaps they refer to the longer and darker, but not yet the darkest nights of Winter. Or they may indicate seasons having reference to agricultural operations, or perhaps to mythological beliefs of which the origin is lost. The two periods of the Leyāl el-Būlḳ, together with the Leyāl es-Sūd, include the four Koptic months of Hatūr, Kiyahk, Ṭūbeh, and Amshīr.

Leyāl es-Sūd (the Black Nights). What these dark nights signify it is difficult to ascertain. They occur in the depth of Winter (11th Kiyahk to 20th Ṭūbeh). According to some explanations, they represent superstitions of which the origin is buried in obscurity. Stories are told of black phantom ships that are to be seen at sea during these nights, always carrying a cargo of some black merchandise —e.g., *ḥabbeh sōdá* (fennel-seeds), black slaves, etc.—and bound to and from some port which, like the Black Sea, begins with the word *Black*.

In the Turkish Calendar also there are certain nights in the Winter called *karakongolôz*, or *kara-kish* (Black

Winter), with which similar superstitions are connected. The *Ginn* (especially in certain villages in Roumelia) are said to be particularly active during this period, kidnapping children, and otherwise misbehaving themselves. Most of the stories associated with these black nights are too childish to be worthy of mention. It would be more satisfactory, could we find sufficient proof, to connect these nights, as M. Tissot suggests, with the mythology or religion of ancient Egypt. It would seem that, according to some almanacs, they are only three or seven in number. M. Tissot reminds us of the three days in the month of Athyr dedicated to the mourning for Isis, as described by Plutarch, when Winter stripped the goddess of her robe of leaves, as it now does in the month of Hathor. That these nights of gloom have their origin in some very ancient custom is extremely probable, but we might rather suggest some connection with the seven days of mourning at the end of Khoiak for the burial of Osiris—the "fêtes des ténébres" mentioned by Brugsch, commemorating the "sept jours qu'il a passé dans le ventre de sa mère Nût." The mention and observance of these dismal nights seem, as in the case of the Leyāl el-Būlḳ, to have passed quite out of general use, so that we are left in the region of conjecture as to their true interpretation.

Leylet 'Ashūrá, see 'Ashūrá.

Leylet el-Ghitass ('Night of the Plunging'). The eve of the 'Īd el-Ghitass, or anniversary of the baptism of Christ. It is the custom of the Kopts, men and boys, to plunge into water and repeat a certain formula (see Lane). Many bathe in the river; some in the reservoirs of churches. Prayers are made in the churches, and the priest performs the ceremony of washing the feet of the whole congregation. Formerly this was a great festival among the Kopts, the Nile being covered with boats and its banks with tents.

Leylet el-Ḳadr ('the Night of Power'). The eve of the 27th Ramaḍán. On this night a copy of the original of the Ḳurán (the Preserved Table) is believed to have been sent down to the lowest heaven, whence it was revealed to the Prophet from time to time in fragments, as occasion required, by the archangel Gabriel (Gibráīl), the first

revelation having been received by Moḥammed on this night. Tradition states that the night was that of the 21st, 23rd, 25th, 27th, or 29th. But it is generally, and always in Egypt, observed on the 27th, the other nights being solemnly kept with prayer by all devout persons. See surah xcvii of the Ḳurán:—"Verily we have caused the Ḳurán to descend on the Leylet el-Ḳadr. Who shall teach thee what the Leylet el-Ḳadr is? The Leylet el-Ḳadr is better than a thousand months. Therein do the angels descend, and the Spirit (Gabriel), by permission of their Lord, (with decrees) respecting every matter. It is peace till the opening of the dawn." The gates of Heaven are open, and all prayers of the truly devout are favourably received. A visit should be paid on this night to the Mosque of Moḥammed 'Ali in the Citadel, where an interesting spectacle is to be witnessed. No order is required for Europeans. *Zikrs* of Mowlowíyeh (Mevlevíyeh), Ḳadríyeh, Rifa'íyeh, Saadíyeh, and other darwīshes are held in various parts of the mosque, which is brilliantly illuminated. The minarets of all the mosques of the city glitter with circles of light. This night is also called the Leylet el-Mubárekeh ('the Blessed Night').

Leylet el-Mi'rág. The night of the Prophet's miraculous journey from the temple of Mekkeh to that of Jerusalem, and his trance (v. opening of surah xvii of the Ḳurán). Described by Moḥammed as a dream or vision, the journey was subsequently accepted, in general, as having been actually made. The night is solemnly celebrated in Egypt and throughout Islam. The minarets of the mosques are illuminated, and prayers made. In Cairo a festival is held, the principal scene being near the Bab el-Adawi. In the courtyard of the house of the Sheikh el-Békri, *zikrs* of darwīshes are performed. The night is observed with great ceremony in the precincts of one of the Khedive's palaces, generally, if in Winter months, at Abdin. Spacious tents are pitched, and many of the notables of Cairo are invited. The ground is richly carpeted. *Zikrs* of Mowlowíyeh (Mevlevíyeh) and other orders of darwīshes, including fire-eaters, take place. At a late hour the narrative of the night journey of Moḥammed is recited by one of the

principal 'Ulamá. The night is vulgarly called the Leylet el-Tág wa'l-Mi'rág ('the Night of the Crown and the Ascent').

Leylet en-Nuḳṭah ('the Night of the Drop'). The eve of the 11th Baūneh (17th June). On this night a miraculous drop is supposed to fall, at a moment exactly calculated by astrologers, upon the waters of the Nile. Ancient Egyptian mythology, according to Pausanias, taught that it was the tears of Isis falling upon the bosom of the river that caused it to rise. Many persons spend this night on the banks of the Nile, and it used to be the custom to examine on this night a clod of Nile mud, and to infer from its weight and appearance the character and amount of the Nile's rising; but this practice is now little observed. The *mūlid* of the Sheikh Embābeh at the village of that name, opposite Cairo, has been fixed to take place on this night, and, as large numbers of Cairenes cross the river to attend it, there are many who now connect the old festival with the modern *mūlid*.

Leylet en-Nuṣf min Shaabán ('Night of the Middle of Shaabán'). This night, the eve of 15th Shaabán, is held in great reverence, and special prayers are ordained for use. On this night the Lote-tree of Paradise, on the leaves of which are inscribed the names of all living persons, is shaken, and the leaf of any mortal who is predestined to die during the ensuing year falls withering to the ground. This Lote-tree, or 'Tree of the Extremity,' is said to stand in the seventh heaven, on the right hand of the Throne of Allah, and to mark the bound beyond which not even angels can pass, or knowledge extend (v. Sale's Ḳurán, notes to ch. liii). It is interesting to pay a visit to the Mosque of the Ḥasaneyn soon after sunset, and to see the host of turbaned heads as the prayer is made. Most of the minarets are lit up on this night. "The moon at the same time lending her brilliance, the earth and the heaven are resplendent with light" (Ibn Baṭūṭah). In India the night is celebrated under the name of Shab-i-Barát. Special prayers are offered for the dead, offerings made for them, etc.

Leylet er-Raghaib ('the Night of Desires'). This name is given to the eve of the 7th, or, as some say, of the first Friday, of

Régeb. It is observed with solemnity and special prayers by many Muslims, and it is believed that prayers are specially efficacious on this night. It is said by some to be the night of the miraculous conception of the Prophet.

Leylet er-Rifráfeh (*vulgo* Ráfráf). The eve of the 2nd of Ramaḍán; a sort of popular fête night, observed in some families by feasting at night, amusements for children, etc.

Leylet er-Rūyeh ('the Night of Observation'). This is the eve of Ramaḍán, to fix the beginning of which persons are appointed to watch for the new moon, and then give evidence at the Court of the Kadi. It is customary there to go through the form of a trial instituted for the occasion. A man, for instance, sues another for a debt due on the 1st of Ramaḍán, and evidence is given by two witnesses that the new moon of Ramaḍán has been seen by them, thus proving that the money is due. Processions in which all the guilds, or trades, of Cairo are represented take place on this night. When the commencement of the fast has been lawfully determined proclamations are made in all the quarters of Cairo and other towns. (Lane's "Mod. Eg.," ch. xxv.) (See Ramaḍán.)

Leylet es-Saraṭán ('Night of the Crab'). The night of the 15th of Baūneh, or, properly, the time at which the sun enters the sign of Cancer. On this night charms are obtained to drive away bugs, and fixed upon the walls of rooms, there to remain until the next Leylet es-Saraṭán.

Here is a specimen of one of these charms:—

Atatash.	**Iblygma** **blygma** **lygma**	The bugs came.
Atatash.	**ygma** **gma**	The bugs went.
Atatash.	**ma** **a**	The bugs died.

The talismanic letters in the centre seem to represent the bugs becoming beautifully less. Other such charms bear the names of various unknown Sultans; and other absurd names and words are introduced. Lane describes the ordinary charm as being these words from surah ii of Ḳurán: "Hast thou considered those who left their habitations, and they were thousands, for fear of death? And God said unto them, 'Die, die, die.'" The letters of all these words are written separately.

In Constantinople fleas are banished on a certain day, the 21st of March (Gregorian). A broken piece of pottery is thrown out of the window with the exclamation, "Spring comes in, and fleas go out!"

Leysíyeh Darwīshes. A certain number of darwīshes in Cairo are called after the name of the Imám el-Leys (Leyth). They perform *zikrs* in various mosques, especially in the south of Cairo.

Little Sun (The). Esh-Shems es-Saghíreh, or *vulgo* es-Sugheíyer. The term applied by the Arabs to the time when the sun is in Pisces, one zodiacal month prior to the 'Big Sun,' i.e. the Vernal Equinox. It coincides with the 'fall' of the First Gámreh. (See Gámreh.)

Maagūn. The generic term for the various electuaries, aphrodisiacs, etc., that are so much used by the Egyptians of certain classes in the large towns. *Ḥashish* and opium are the principal ingredients in many of them. They are very numerous, and are flavoured with various sweets, preserves, of roses, fruits, and aromatic substances. The elaborate composition of a *maagūn* as used in India is given in Herklots' "Qanoon-e-Islam." A man who indulges in *maagūn* is called a *maagūngi*. The most common kind in Egypt is called *barsh*. "There is one kind which, it is said, makes the person who takes it manifest his pleasure by singing; another which will make him chatter; a third which excites to dance; a fourth which particularly affects the vision, in a pleasurable manner; a fifth which is simply of a sedative nature" (Lane's "Mod. Eg.," i, 35).

Mághrib. Sunset. The first daily Muslim prayer begins at sunset, or a few minutes later.

Maḥmal (Procession of the). This is an annual ceremony that takes place generally on the 23rd of Showwál, three days before the actual start from Cairo of the pilgrim caravan for Mekkeh. The Maḥmal itself is a square wooden frame with pyramidal top, covered with a richly ornamented red cloth, embroidered with gold. It represents the *taktarawan* (or *hodag*, i.e. covered litter) of Fatimeh Shegeret ed-Dor, wife of el-Melek es-Ṣāleḥ Negm ed-dīn, of the Eiyūbite dynasty in Egypt, and herself queen of Egypt in 648 A.H. (1250 A.D.). She performed the pilgrimage to Mekkeh, and the fashion of carrying an empty litter, as an emblem of royalty, in pompous procession, was ever afterwards kept up. Occasionally (as, for example, in compliance with the objections of the Wáhabís) the custom has been abandoned for a time, but again resumed. A long description of this procession, in which numerous guilds or fraternities of Egyptian darwīshes take part, and also of the return of the Maḥmal to Cairo, is to be found in Lane's "Modern Egyptians."

Manna. The anniversary of the fall of manna and quails still figures quaintly in the Calendar. Manna is said by some to be a white gummy substance that exudes from a tamarisk (*ṭarfeh*, Ar.)—*Tamariscus mannifera*—growing in the Sinai Peninsula, on the outer surface being punctured by an insect (*Coccus mannifera*) which frequents the branches. It is collected by the Bedouins in the early morning, as it soon dissolves in the sun. It is eaten like honey, with bread, etc., and has a sweet, pleasantly aromatic taste. It contains no mannite. Others think it is a substance (*terengabīn* of the Arabs), of sweet taste, obtained by shaking the branches of camel's thorn (*Ashagi Maurorum*).

[The manna of medicine (which contains 60–80 per cent. of mannite) is obtained from a species of ash-tree (*Fraxinus ornus*, or *Ornus rotundifolia*), grown chiefly in Italy (Calabria) and Sicily.]

Maṭaríyeh. A village about six miles north of Cairo, situate near the ruins of Heliopolis. Formerly it was celebrated for the cultivation of the balsam-tree, from which the costly Balm of Gilead was extracted. The sycamore under which the Virgin Mary is said to have rested is carefully

preserved in a garden near the village. In former times there existed a chapel and a spring, dedicated to the Virgin, which latter was believed to possess miraculous and healing virtues, and was much visited and venerated by Kopts and also by Muslims.

Méghrib, v. Mághrib.

Mekyás, v. Nilometer.

Milaneh. Chickpeas. The Egyptians say that fleas come in with the *milaneh*; and as a matter of fact they do abound at this particular season of the year. Chickpeas are ripe in March and April, and are much eaten, both fresh and in the prepared, dry state, in which they are called *hommus*.

Mi'rág, v. Leylet el-Mi'rág.

Mirísi Wind. The generic name given to all winds from the south.

Misreh (the ancient Mesori). The twelfth Koptic month. The average increase of the Nile is 10 *diraa*. The saying is that if the Nile does not rise sufficiently in one Misreh one must expect to wait for the Misreh following. The Nile water now fills the Alexandria Canal, which becomes navigable, and by which boats convey corn, spices, sugar, and other articles of commerce. *Bisr* dates are abundant; the *zekah* (alms) is given in kind by those possessing date-palms. The Kopts now make wine (*ḳaamr*) and vinegar from grapes. Bananas are ripe and better now than at any other time. *Tifahi* lemons and pomegranates ripen.—*El-Makrīzi.*

Misreh 7th. On this day did God send the Angel Gabriel, who brought tidings to Joachim concerning Our Lady.—12th. Feast of the good and pious king Constantine.—13th. Transfiguration of our Lord Jesus Christ on Mount Thabor.—16th. The body of Our Lady was taken up to Heaven (*Assumption*).—20th. Rest in the Lord of the Seven Youths of Ephesus.—*Church Calendar.*

Moḥarrem ('the Forbidden'). First Moḥammedan month, called Moḥarrem el-ḥarâm ('Moḥarrem the Sacred'). As the etymology signifies, this was one of the four months of truce, in which all acts of hostility were strictly forbidden amongst all the Arab tribes. It is considered unlucky to make a marriage contract in Moḥarrem.

Molokhieh (*Corchorus olitorius*). This vegetable is much esteemed, and forms a good dish from the Turkish or Arab cuisine, being often made into a kind of thick soup. Pliny mentions it as having been "eaten at Alexandria."

Mowlowíyeh Darwīshes. The Turkish order of the Mevlevíyeh — in Arabic, Mowlowíyeh — commonly known as the 'Whirlers,' or 'Dancing' Darwīshes, has one *tekkeh*, or *tekíyeh*, at Cairo, in the Ḥilmíyeh. Their *zikr*, so often described, takes place (about 2 p.m.) every Friday, except during Ramaḍán. The headquarters of the Mevlevíyeh is at Koniah, in Asia Minor, and the Sheikh of the order belongs to a family of the name of Chélebi, in which the spiritual headship is hereditary. Should the family of the Ottoman Sultan become extinct, it is from this family that the founder of a new dynasty should be chosen.

Mūlid. A birthday festival. This name is given generally to the festivals held in honour of prophets, saints, *wélis*, sheikhs, etc., and has also come to be used as equivalent to our word 'fair.' A *mūlid* generally lasts eight days. Most of the important festivals of Cairo and Lower Egypt are noticed in this Calendar. For a short notice of the more important ones we must refer to the names of the saints and others in whose honour they are held. Business, pleasure, and religious duty (which prompts pilgrimage to the tombs of the great saints of Islam) are the motives which bring together such vast crowds on these occasions. Most of the *mūlids* held in the different quarters of Cairo, as throughout Egypt, were formerly important fairs or markets, certain of them being celebrated for special classes of merchandise, so that persons counted upon their annual occurrence at fixed times for supplying themselves with various articles of commerce. The establishment of numerous bazaars in towns, and the increase of communication by road and rail, are proportionately changing the character of these festivals as regards their commercial aspect. Many of the great national *mūlids*, such as the Ṭanṭa Fair, are evidently ancient Egyptian festivals Moḥammedanized as regards the religious element.

Mūlid el-Embābeh. This annual Muslim festival is held in the village of Embābeh, where the saint of that name lies

buried, on the west bank of the Nile, opposite Cairo. (See Leylet en-Nuḳṭah.)

Mūlid en-Nébi. The Birth Festival of the Prophet. This is of course, from a religious point of view, the greatest of all *mūlids*. The present scene of the festival is a piece of ground between the Esbekíyeh and Būlāḳ. A large number of handsomely decorated tents are here arranged, and are chiefly occupied by the various orders and sects of darwīshes, who are noted for their public *zikrs*, with the exception of the Mowlowíyeh. The festival begins on the 4th of Rabía el-owwal; the great day being the 11th (on which the *doseh* used to be performed), together with the night of the 12th. The few last, and especially the two last, nights are particularly interesting, and should by all means be chosen for a visit. Brilliant displays of fireworks are made, at the expense of the Government, on these occasions. The description of the *mūlid* in Lane's "Modern Egyptians" (omitting that of the suppressed *Doseh*) is as accurate for our time as it was nearly seventy years ago.

Mūlid es-Ṣāleḥ. An annual festival is held in honour of the Sultan es-Ṣāleḥ in the Street of the Naḥassīn (coppersmiths), near the 'Turkish Bazaar.' Here is to be seen the dilapidated mosque of eṣ-Ṣāleḥ, who ruled Egypt 637–647 A.H. (1240–1249 A.D.), and who was considered to be a distinguished saint, or *wéli*, of his time. The great day of the *mūlid* is generally about the 21st of Rabía et-tāni.

Mūna (or Mina). The valley near Mekkeh in which takes place the sacrifice by the pilgrims on the 10th of Zu'l-ḥeggeh.

Munshid. A singer of odes, etc. *Munshids* figure on most occasions when darwīsh *zikrs* are performed, and their chanting is much applauded by the listeners, including the *zikīrs* themselves, who are stimulated to fresh exertions. Most of the odes of *munshids* are love songs, in which the name of the Prophet is frequently introduced.

Nabḳ, v. Nebḳ.

Nāsi. The forgotten days. The Eiyām en-Nāsi are the five—and in bissextile years, six—intercalary days that complete the Koptic Calendar.

Nebḳ, or Siḍr. The lote-tree (*Rhamnus lotus*). The fruit has a pleasant, rather acid taste, and is much appreciated by the Egyptians. A decoction of the bark is said to promote the healing of wounds (Redwood's Suppl. to Pharmac.). Egyptians sometimes use the powdered leaves as soap.

Nefíseh. The great-granddaughter of Ḥuseyn, son of 'Ali and Fáṭimeh. A mosque dedicated to her, and containing her supposed tomb, is situate in the south extremity of Cairo, in the direction of the 'Tombs of the Mamelūks.' It is worthy of a visit. A picturesque gateway and paved passage lead to the entrance of the mosque, which is one of those held in the highest honour, and much visited by men and women alike.

The Mūlid of the Sitt Nefíseh takes place in the month of Gumád et-tāni, and lasts nominally 27 days, the great day being on a Tuesday, and generally about the 29th of the month. This *mūlid*, though celebrated on a smaller scale than some others in Cairo, is interesting in many respects. *Zikrs* are performed at night in the mosque, the best *munshids* of Cairo being engaged to sing. The usual festivities take place in the vicinity of the mosque, where tents for dancing and singing women, etc., are pitched.

Nights of Gloom, v. Leyāl es-Sūd.

Nilometer (el-Mekyás). A measuring instrument or column for measuring the rise of the Nile. Nilometers of various kinds have no doubt existed at different points in the course of the river from very ancient times. The one generally alluded to in connection with Cairo and Lower Egypt is that situate in the Island of Rōda, opposite 'Old Cairo.' This nilometer is an octagonal pillar of white stone, each face marking 16 cubits (*dirâa*), of 24 digits (*kirat*) each: = about 20 English feet. The pillar stands in the centre of a reservoir (into which you descend by stone steps) communicating with the Nile. According to Mahmūd Bey Féleki, a late Government Astronomer, the zero point is about 28 feet above the level of the Mediterranean. A rise of 16 cubits has been always considered necessary for a prosperous year; and in law, though not in practice, the full land taxes could not be levied unless the river attained this height. In the statue of Father Nile in the Vatican,

the 16 genii who surround the river god appear to personify these 16 cubits. Prior to Islam the Cairo nilometer was in the Kasr esh-Shâma, on the east side of the Nile. (For an account of the *mekyás* in Muslim times, see Lane's "Modern Egyptians," and his "Cairo Fifty Years Ago," edited by S. L. Poole.)

Norūz (New Year). This term is now used generally for New Year's Day, as in the Koptic Calendar. But it is properly only applied to the Norūz es-Sulṭāni, or time of the Vernal Equinox, as adopted from the Persian Calendar. This royal or imperial New Year's Day is said to have been instituted "by Djemshid, a king of the first Persian dynasty of Pichdalian." "Formerly it was celebrated at the Autumnal Equinox, according to the calendar of Yezdidjird; but, upon the reform of calendar by Jelal ed-dīn Melek Shah in 472 A.H. (1078 A.D.), the festival was fixed at the Spring, or true astronomical equinox, at the moment when the sun enters the Ram." (Univers Pittoresque: "La Turquie.")

Nuḳṭah, see Leylet en-Nuḳṭah.

Nuṣf min Shaabán, see Leylet en-Nuṣf.

Omrah. The Lesser Pilgrimage to Mekkeh (the Greater being called the Hág, alias Hadj). It consists in a visit, always highly meritorious, to the Kaabeh and sacred places of Mekkeh, and the performance of the prescribed prayers and observances there, but not involving the rites at Arafát, Mūna, etc., which are peculiar to the Hág. It may be performed at any time except the 8th–10th Zu'l-ḥeggeh.

Opium (*afiūn*). The opium of Egypt, especially that grown in the upper country, was formerly held in great repute, and considered superior to that of Asia Minor. A great stimulus was given to opium culture by Moḥammed 'Ali Pasha, but it had no permanent effect, the quantity now grown being insignificant. Opium is considerably used in the large towns of Egypt, in the preparations alluded to under the words *ḥashish* and *maagūn*. The sedative and anodyne effects induced by opium differ considerably from the more exciting sensations caused by *ḥashish*.

Owlad 'Enán. A sect of darwīshes, the followers of the Seyyid, or Sheikh Moḥammed ibn 'Enán. A fairly large number

of Cairo darwīshes belong to this following. A *mūlid* of the Sheikh is held in Shaabán.

Pistaccio. Pistaccio-nuts are imported in considerable quantity into Egypt and neighbouring countries. They are used extensively in the sweets and fruit preserves made and sold in the bazaars of Damascus.

Prayer. For hours of Muslim prayer see the table on p. 55.

Quail. (*Coturnix communis*; Ar. *simán, salwa.*) The migrations of the quail to and from Egypt are regular. The southward flight across the Mediterranean takes place in September, when, owing to the inundation in the Delta, the best shooting is on the coast. Large quantities, netted by the Bedouins, are exported to Europe. The northward flight takes place in the Spring, the birds beginning to arrive in the neighbourhood of Cairo by the beginning of March. From early in that month there is good shooting for about six weeks, the quail fattening greatly towards the end on the ripening crops. The Calendar hands down the Biblical tradition of the miraculous supply of quails and manna to the Israelites. The Jews of Arabia hold that it was not quails but locusts on which they were fed.

Rabía el-owwal (the first Rabía). The third Moḥammedan month. (See Note II.)

Rabía et-tāni (or Rabía el-ákher, the second or last Rabía). The fourth Moḥammedan month. (See Note II.)

Ramaḍán (for etymology, see Note II). The ninth Moḥammedan month, and fast of thirty days, which begins as soon as it has been established that the new moon has been seen by a Muslim (see Leylet er-Rūyeh). If a cloudy sky interferes, it should begin after counting thirty full days from the 1st of Shaabán, or in these days by announcement by telegram from Constantinople or elsewhere that the fast has been proclaimed by proper authority. The observance of the fast is one of the five pillars of practice in Islam. Men and women alike are enjoined to observe it; all, in fact, who are of sufficient age and strength. Exemptions include sick persons, women about to be confined or giving nourishment, and travellers; but these should only

temporarily excuse themselves, and should make up the number of days by fasting, if able to do so, in other months. The daily fast begins from the time when a black can be distinguished from a white thread, and ends at sunset. During Ramaḍán tradition states that the gates of Paradise are open, and the gates of Hell closed, all devils being chained. It is interesting to stroll at night in the streets during Ramaḍán, and amongst the cafés where the romances of Abū Zeyd, 'Antar, etc., are being recited. Those who desire to hear some of the best *munshids* of Cairo should visit in the evening the courtyard of the house of the Sheikh el-Bekri or of the Sheikh el-'Arūseh, in which *zikrs* are performed every night, and which they are generally made welcome to enter, by the courtesy of the Sheikhs. On the 13th, 14th, and 27th visits should be made to the Mosque of Moḥammed 'Ali, in the Citadel, between 8 and 10 p.m. This month is styled el-Mubārek ('the Blessed').

Régeb. The seventh Moḥammedan month, to which is given the epithet *el-fard* ('that which has no equal'). It is held, on many accounts, specially sacred, as may be gathered from the celebrations that occur in it. The Prophet commended prayer and fasting in this month. (See Note II.)

Rei land is that so irrigated from the Nile that artificial irrigation is not required.

Rifa'i. Rifa'íyeh darwīshes. The Seyyid Aḥmed er-Rifa'i, nephew of 'Abd-el-Ḳadr el-Ghiláni, one of the great saints of Islam, and founder of the widespread order of darwīshes that bears his name—the Rifa'íyeh,—is said to have died in the woods between Baghdad and Basra in 578 A.H. (1182 A.D.). A large mosque, dedicated to er-Rifa'i (often called el-Kebir, 'the Great'), was built by the Khedive Isma'īl Pasha, in the name of his mother, in audacious proximity to the Mosque of Sultan Ḥasan. It marks the site of a tomb, or cenotaph, of 'Ali Abū-Shibák, son of a sister of er-Rifa'i.

The Rifa'íyeh darwīshes are very numerous in Egypt, both in town and country. The Rifa'íyeh, as a rule, have no *tekíyehs*, or monasteries, and many of them lead

a wandering life. This is *par excellence* the great fire-eating order, which has gained for itself a special reputation for sword jugglery and 'miracles' of a like nature. The snake-eating Saadíyeh is one of its important sects.

The great Mūlid er-Rifa'i is held in the month of Gumád et-tāni, the grand day being always Thursday, generally about the middle of the month. The spectacles presented during this mūlid should by all means be witnessed. The great procession takes place at midday on the Thursday above mentioned, and passes through the streets of Cairo, past the Mosque of Rifa'i, through the Bab el-Karāfeh, into the desert tract between the citadel and the tomb of the Imām esh-Shafe'i, which is the scene of the mūlid. Here are pitched the endless tents of the Rifa'íyeh, and of various other darwīsh sects that take part in the festival. The Rifa'i darwīshes muster in full force from all parts of Egypt; strange, wild-looking beings seem to emerge from lurking-places and to fill the Arab quarters at Cairo. Those who have any desire to see the eating of snakes, glass, and live coals, may do so to their hearts' content during the great procession. The sword tricks are in reality of a very clumsy description. Hundreds of men, boys, and even infants, that take part in the procession, have their cheeks, arms, or breasts pierced with skewers, at the extremities of which are fixed limes, dates, etc. Innumerable banners are borne along, and there is much noise and much beating of darwīsh drums. The procession ends at the scene of the mūlid, where various ordeals are passed through by men and boys in groups, who lie prostrate upon the ground, with swords placed across their breasts, necks, or mouths, while the Sheikh of the section to which they belong is lifted up, and proceeds to pass over them, pressing the swords with his feet. This is a *doseh* of a peculiar kind, and not to be witnessed at any other mūlid. The scene at night resembles that presented at the other great mūlids at Cairo, the principal feature consisting of endless *zikrs* in illuminated tents.

Rifráfeh, v. Leylet er-Rifráfeh.

Roses. The 'Feast of the Roses' was no doubt celebrated in former times with rejoicings, perhaps after the gathering

of the rose crops, so extensively grown in Egypt. The Fayūm was especially celebrated for the roses it produced.

Ruḳíyeh. The Sitt, or Seyyideh, Ruḳíyeh died in Egypt about 20 A.H., and was buried at Cairo. Her tomb may be seen in the south of Cairo, shortly before you reach the Mosque of the Sitt Nefíseh. A little fraternity of Ḳadríyeh darwīshes is settled at the spot, and in this retreat a *zikr* may be witnessed on the evenings of Friday (i.e. our Thursday evenings). Ruḳíyeh was a daughter of Moḥammed by Khadígeh, and was first married to Utaibeh, son of Abū Laháb. Divorced by him, she married Osman, who afterwards became Khalifeh.

Rūz el-Khiḍr wa Elias. The festival of el-Khiḍr and Elias (Elijah). This occurs on the 29th of Barmūdeh (generally the 6th of May), falling about the time of that of St. George in the Julian Calendar. Respecting this problematic personage, see El-Khiḍr. This day marks the twofold division of the tropical year, adopted in Turkish and other calendars, into the Rūz Kāsim and Rūz Khiḍr.

Saadíyeh Darwīshes. The followers of Saad ed-dīn el-Jebbáwi, who died at Jebba, near Damascus, 736 A.H. (1335 A.D.). The Order of the Saadíyeh is extensively represented in Egypt, and holds a conspicuous position amongst the darwīsh fraternities in Cairo. It is the snake-charming sect *par excellence*, but its pretensions, often very ingenious, have been on various occasions exposed. The Saadíyeh are an offshoot of the Rifa'íyeh. Their sheikh used to ride a horse over prostrate darwīshes in the lately abolished *doseh*, or 'treading,' at the Mūlid en-Nébi, and on a few other occasions. This function, with its implied miraculous powers, used to add greatly to his importance. As to the origin of the snake-eating propensity to which the Saadíyeh are addicted, a tradition asserts that Saad ed-dīn, when once threatened with starvation in the desert, succeeded in catching a serpent, with which he satisfied his hunger. Another tradition alleges that the father of Saad ed-dīn, while gathering sticks in the wood, was in want of a cord to fasten them, and that the young Saad, seeing a serpent, seized it and bound the faggot. The ordinary *zikr* of the Saadíyeh generally consists in nothing more than the

common jumping and wriggling movements, accompanied by ejaculations of faith. The Saadíyeh always figure on the occasions which bring together darwīsh gatherings. Their sheikh preaches at the Mosque of the Ḥasaneyn on certain occasions.

Sabt en-Nūr ('Saturday of the Light'). The Saturday next before the Koptic Easter ('Īd el-Kiyámeh). A light, believed to be miraculous by the multitude, is made to appear in the Church of the Holy Sepulchre at Jerusalem. In Egypt it is the fashion to decorate the eyes with *kohl* on this day, not for ornament, but as a preservative against ophthalmia, etc.

Ṣáfar. The second Moḥammedan month; so called either because at the season when the month was originally so named, i.e. in the Winter, when provisions began to be scarce, the Arabs used to travel to procure supplies of grain, etc., from the markets and places where they were sold, their granaries having become *empty* (*ṣifar*), according to Fresnel's opinion, quoted by Lane; or because they went forth on predatory expeditions, leaving their homes *empty*; or because they left Mekkeh *empty*. The fairs in Yemen used to be called Ṣafarieh (v. Mas'ūdi, and Lane's Ar. Dict.). This month is called Ṣáfar el-Muzáffer (Ṣáfar the auspicious); and also sometimes Nezlet el-Ḥagg ('the Descent or Alighting of the Pilgrims'), because the Mekkeh pilgrims begin to return to Egypt towards the end of Ṣáfar.

Safflower. (*Carthamus tinctorius*, Ar. *kortum.*) Largely and profitably grown in Egypt. The flower (*safranum*, Ar. *asfur*), which yields the fine red colour, is dried and largely exported.

Ṣāleḥ. Sulṭan el-Mélik eṣ-Ṣāleḥ Negm ed-dīn Eiyūb (637–647 A.H., 1240–1249 A.D.), founder of the Mamlūk dynasty. His tomb-mosque is situate in the Naḥassīn (coppermongers' bazaar), Cairo (see Mūlid eṣ-Ṣāleḥ). The *sarragīn* were the cavalry of eṣ-Ṣāleḥ: whence the Franks adopted the word *sarrasin* (Saracen), which came to be applied to Moḥammedans generally.

Ṣalīb, v. 'Īd es-Ṣalīb.

Sekíneh. Daughter of Ḥussein, son of 'Ali and Faṭimeh. A mosque, plain and uninteresting, dedicated to the Sitt

Sekíneh, is to be seen in the street which leads from the Ṣelibeh to the Mosque of Seyyideh Nefíseh. A *mūlid* is held in the month of Gumád el-owwal, and, though it is less imposing in its outward aspects than the festivals of many other saints, the sanctity of a spot dedicated to one so closely related to the Prophet (and said to protect her bones) attracts vast numbers of the faithful.

Seven Sleepers, v. Companions of the Cave.

Shaabán. The eighth Moḥammedan month; probably so called because the Arabs were wont, after the peace of Régeb, to separate (*shaab*) on marauding and plundering expeditions, and also to seek water, this month originally falling in the great heat of June and July. (See Lane's Dict.)

Shafe'i, v. Imám esh-Shafe'i.

Sharáki land is that which requires artificial irrigation, as distinguished from *rei* land.

Shem en-Nesīm ('Smelling the Zephyr'). This is the name given to Easter Monday of the Koptic Church. It is the first day of the 'Khamasīn' period, according to the calendars. It is the custom of the Egyptians on this anniversary to take a holiday and to 'smell the breeze' in the country. Any gardens, or fresh, open spots within convenient distance are frequented; and the Esbekiyeh garden now affords a pleasant *rus in urbe* for many. Many families arrange a picnic, taking their dinner into the fields or gardens. The streets are filled with groups of women and children, going and coming, on foot or mounted on donkeys, with their attendants, and carrying nosegays of flowers. Early in the morning it is the custom of women to take an onion and bruise it, and then to hang it on the door or wall of the house. Sometimes a wife wakes her husband in the morning by bringing the onion and using it as a charm "to drive away the heaviness of the Giaour." The origin of the custom seems to be lost in antiquity. The coarsely salted Nile fish called *fasīkh*, the strong smell of which is most offensive to Western noses, is much eaten on this day.

Shem en-Nesīm el-'Ulamá. The 'Ulamá (pl. of *'ālim*), or learned class, have a Shem en-Nesīm of their own. It is the first and two following days of the Spring quarter, and corresponds with the Norūz es-Sulṭāni or Persian

Spring festival of the New Year. The wise men of Egypt are supposed to inhale the zephyr at a very early hour on this occasion, and to return from their more solemn promenade about sunrise.

Shi'ah. Followers, i.e. the followers of 'Ali, first cousin and son-in-law of Moḥammed, married to Fáṭimeh, the Prophet's daughter by Khadigeh. The Shi'ah hold that 'Ali was the first Khalífeh, or successor of Moḥammed, and reject the khalifates of Abū-Bekr, 'Omar, and Othman, the three first legitimate successors according to Sunni Moḥammedans. They, like the Sunnis, claim to be the truly faithful or orthodox (*mu'minīn*). They accept twelve imáms or khalifehs, descendants of 'Ali, of whom the last, el-Máḥdi, they believe, is still alive, and will reappear before the Day of Judgment. The Shi'ah faith was established as the national religion of Persia by the Sūfi dynasty. There is bitter antagonism between the Shi'ah and Sunni, the latter regarding the former as *rawáfid* ('forsakers').

Showwál. The tenth Moḥammedan month, so called by the Arabs because it marked originally, *not*, as Lane tells us (Ar. Dict.), the breeding season of their camels (from *showal*, 'to raise the tail'), but the season when the she-camels, being seven or eight months gone with young, raised their tails (camels generally couple in the Winter). Or, possibly, the word refers to a deficiency of the camel's milk in the season of great heat. In former times marriages were not allowed amongst the Arabs in Showwál; but Moḥammed abolished the prohibition, and married 'Aïsheh in this month.

Simūm, or Samūm. A hot wind that occasionally blows during Spring and Summer, generally from the south-east. Fortunately it is not frequent. It is generally of not more than 15 to 20 minutes duration. Its approach is usually preceded by a calm, during which the whole sky assumes a dull, coppery colour, that gradually obscures the sun. Then follows a hurricane of blinding dust and fine sand, extremely unpleasant for those who happen to be exposed to it.

Sirius. The Dog Star (esh-Sha'reh). Two stars are called by this name in Arabic, esh-Sha'reh el-Yemaníyeh (the south or

true Dog Star) and esh-Sha'reh esh-Shámíyeh (the north or Syrian). The former was worshipped by some Arab tribes before the time of Moḥammed. Hence the passages in the Ḳurán that allude to it and enjoin the worship of the true God in its place. The two stars are called the two sisters of Canopus (es-Suhéyl).

Sōm el-'Adra (Fast of the Virgin). A Koptic fast of 15 days, preceding the Assumption of the Virgin.

Sōm el-Ghitass (Fast of the Baptism, or Plunging). The Koptic fast of Epiphany; also commonly called Baramūn. It immediately precedes the 'Īd el-Ghitass, and is of one, two, or three days duration.

Sōm el-Kebīr (the Great Fast). The Koptic Lent, preceding Easter ('Īd el-Kiyámeh). This was formerly a fast of 40 days, but it has been extended by different patriarchs to 55 days.

Sōm el-Milád (Fast of the Nativity). A Koptic fast of 28 days, beginning on the 1st of Kiyahk, and ending the day before the 'Īd of Milād (Christmas).

Sōm er-Rusūl (Fast of the Apostles). A fast of the Kopts extending from the 'Īd es-So'ūd (Festival of the Ascension) to the 4th of Abīb. It commemorates the fasting of the Apostles after the ascension of Christ.

Sōm Yunān (Fast of Jonas). A Koptic fast of three days, beginning a week before the Sōm el-Kebīr. It commemorates the fasting at Nineveh which followed the preaching of the Prophet Jonah (el-Nébi Yūnis).

Sosigenes. An Egyptian (or Greek) mathematician and astronomer of much repute in the time of Julius Cæsar, who entrusted him with the reform of the calendar, this being much needed, owing to the confusion caused by the defects of the luni-solar calendar then in use. Sosigenes adopted the Egyptian Sothic year, which became the Julian, starting from 45 B.C. This measured time for fifteen centuries, as it still does for some nations, but being short by 11 minutes and a fraction, it was reformed under Pope Gregory XIII.

Suhéyl (Es-). The star Canopus.

Sulṭan. This title is sometimes bestowed upon saints and *wélis* of distinguished sanctity, e.g. 'Sulṭan' Ḥanafi.

Sun. The expressions 'Descent of the Little Sun' and 'Descent of the Big Sun' are used of the periods when the sun enters the signs of Pisces and Aries. This calls to mind what Macrobius says of the ancient Egyptians, who compared the course of the sun to the four stages of a man's life ("Saturnal," i, 18). The sun in Winter was, he says, represented under the form of a young child, at the Spring equinox as a young man, at the Autumn solstice as a bearded, full-grown man, and from that point as an aged man.

Sunni. Those Muslims who follow the *sunneh*, or 'path,' i.e. of Moḥammed, as deduced from traditions, which form a supplement to the Ḳurán; the 'Traditionists.' This is the title assumed by the greater body of Muslims who acknowledge the four successors of Moḥammed (Abū-Bekr, 'Omar, Othman, and 'Ali) to have been legitimate Khalífehs, and accept what they deem to be the orthodox traditions of the Prophet. They include the large majority of Muslims, as opposed to the Shi'ah, or followers of 'Ali, whom they regard as heretical. According to Mr. Wilfred Blunt's estimate, the Sunni include about 145 millions, as against 15 millions of Shi'ah. (See Hughes' "Dict. of Islam.")

Syrian Calendar. The months of the Syrian year, to which allusion is occasionally made, are, and nearly correspond, as follows:—

Kanūn tāni . .	Jan.	Tamūz	July
Shebāt	Feb.	Ab	Aug.
'Adār	Mar.	Eylūl	Sept.
Nisān	April	Tishrīn owwal .	Oct.
Eyār	May	Tishrīn tāni . .	Nov.
Hazīran . . .	June	Kanūn owwal .	Dec.

Almanacs similar to those in Egypt are not, I believe, at present published in Syria.

Syrups. Various syrups, decoctions, etc., are used during the hot weather. Those chiefly made are of liquorice, tamarind, raisins, lemons, limes, and *caroub* (locust) beans.

Ṭadrus. Saint Theodore (Mar Ṭadrus), commonly called el-Emīr Ṭadrus. A convent to this saint, who holds a conspicuous place in the Koptic Church Calendar, is situate in

the Har't er-Rūm, in East Cairo. The bones of the right arm of this warrior saint are supposed to be contained in a little silken bolster that is shown to visitors. The chapel in which it is contained is celebrated for the casting out of devils. Wednesday is the special day for the visits of those possessed, who are almost entirely women. Kopts and Muslims alike come to be cured. The demoniacs are those suffering from epileptic and other nervous disorders, real or imaginary. In consequence of some reported irregularity the Koptic Patriarch, some years ago, forbade the method of exorcising which was practised on Wednesdays, viz., by chanting and the noisy accompaniment of tambourines; and the atmosphere of the saint's shrine now alone suffices for a cure. The exorcists were often Moḥammedan women. The proceedings used to resemble those of a noisy public *zar*, as carried out at the tombs of some Muslim saints. Demoniacs who are not cured by three successive visits to St. Theodore are often advised to go to the convent of Lady Saint Dimiyáneh, in the Delta.

Ṭanṭa Fair, or Mūlid of the Seyyid Aḥmed el-Bédawi. The great annual fair of Ṭanṭa is no doubt the survival of one of the ancient Egyptian national festivals. It is the most important of all held in Egypt. Religion, commerce, and pleasure offer combined attractions.

Visits are made to the mosque and tomb of the Seyyid, and *zikrs* of darwīshes are performed. On the last Friday, or day of the *mūlid*, a grand procession is organized, and masquerades of various kinds are indulged in. As to commerce, endless bazaars are occupied by merchants from all parts of Egypt, and a brisk trade is carried on. A large horse, donkey, camel, and cattle market is also held. The open slave market has been long abolished, and such sale of slaves as takes place is conducted with the strictest privacy. As regards pleasures and festivities, there are the usual attractions of a large Egyptian *mūlid*: fireworks, singing and dancing women, various shows, and 'fantasia' of all kinds. Nor is there any difficulty in imagining that in this *mūlid* are faithfully handed down the characteristics of some ancient festival of the Egyptian Venus. Some

curious relics of old Saracenic and perhaps Crusaders' armour are kept in the precincts of the mosque.

Three fairs are held annually at Ṭanṭa; the two lesser in the Koptic months of Ṭūbeh (January) and Barmahát (March), and the great *mūlid* in August. They last nominally eight days, but traders often remain longer. As many as 600,000 to 700,000 persons often attend the great fair, and upwards of 1,000,000 are said sometimes to have been present.

Tashtūshi. The Sheikh Abū Ṣaleḥ Tashtūshi was a celebrated saint of Cairo, whose tomb-mosque, a plain building with a dome surmounting the sepulchre, is much frequented. It is near the Bab el-Ádawi (Bab esh-Shariyeh). Many healing virtues are attributed to the spot. On Fridays especially it is visited by harems. A *zikr* of darwīshes is performed at midday, after which devils are cast out of those possessed, to the beating of a tambourine. There is a *maghṭas*, or reservoir, to which sick folk descend by the light of a candle. Its waters are reputed to heal various maladies. The Mūlid of Tashtūshi is held in Régeb, the great night being the 27th, that of the Leylet el-Mi'rág. A *doseh* used to be performed on this day close to the mosque.

Thamar (*Juncus acutus*). A kind of reed used chiefly for making mats. The most valued are from the neighbourhood of Helwán, those from the Fayūm and Suez being considered the next best.

Tharīd (or *Fetteh*). A dish composed of bread or toast cut into small pieces, and put into a *bouillon* or broth, often with *molokhieh* or some other vegetable. Additions are made in flavouring the dish, which varies according to the skill of the cook. It is eaten at all times of the year, and would appear to be specially recommended in Tūt; a caution being thus given against a too exclusive use of vegetable food.

Tiriák. (*Theriaké*—*θηριακή*—'theriac.') The recommendation (in Bābeh) to take a dose of *tiriák*, fasting, must refer to customs that have passed out of use. Tiriák being of various kinds, the particular sort here prescribed must be left to the imagination of the reader. It is not clear what beneficial

effects it is supposed to produce at this particular season of the year. The celebrated tiriák, or treacle, of Venice still finds its way to Egypt. One kind is used in Egypt as an antidote for the bites of serpents, scorpions, and many kinds of poison. Generally speaking, however, tiriak has been used as a *maagūn* or aphrodisiac. The *Theriaca Andromachi* had virtues similar to those of the renowned *Mithrodatium* or *Confectio Damocli*. Amongst the endless ingredients figures the Balm of Gilead. (See Redwood's "Suppl. to the Pharmac.") The term *tiriàki*, in Turkish, is applied to a person who is addicted to the use of tiriak, just as the titles *maagūngi*, *afiūni*, and *ḥashash* are bestowed upon those who indulge in *maagūn*, opium, and *ḥashish*. It is also used of a person who, being addicted to any particular habit, is suddenly deprived of the power of gratifying it and exhibits the effects of such deprivation, and so of one who has lost his head—a charlatan or impostor.

Ṭūbeh (the ancient Tobi). The fifth Koptic month. Corn and flax should be cleared from weeds, and land that is to be devoted to cotton, sesame, and Summer *cucurbitæ*, is prepared until the 1st of Amshīr. Land destined for the growth of *ḳulḳás* (*colocasia*) and sugar should be inundated. Lands found to be uncultivable should be marked out and declared unproductive, in order that they may be exempt from taxation. The first cutting of sugar-cane takes place (*kàsab er-râs*), sufficient being left for seed, viz., one *kirát* in every *feddan*. At the end of the month work in canals and dykes should be taken in hand, and much care should be bestowed upon the repairing of *sakkiehs* (water-wheels), wells, etc. The Nile water is in its clearest and best state in Ṭūbeh, and cisterns should be now filled in Cairo and all large towns. The flesh of sheep is better now than at any other season. Vegetables, especially carrots, are at their best. Horses and mules should be tethered in *bersīm*, and it is now time for the sale of cattle. South winds (*sibà*) are more prevalent than north (*dabūr*). Taxes are now collected. There are various popular sayings respecting Ṭūbeh; e.g., that if rain falls on any of the first eleven days, but especially on the festival of the Epiphany, it is

a certain sign of good crops. The *fellah* says "Yifra en-Nusrāni" ("the Christian is happy"), and asserts that God is contented with His people, and will reward them with a bounteous harvest.—*El-Makrīzi.*

Ṭūbeh 6th. Our Lord went into the place of circumcision, and fulfilled the law.—21st. Rest in the Lord of the Virgin Mother of God, the pure Lady Mary.—22nd. Rest in the Lord of the holy great Anthony, the father of monks. —*Church Calendar.*

Tumbák (lit. 'pure flesh' in Persian). A species of Persian tobacco, chiefly smoked in the *shîsheh*, or *narghîleh*. A legend exists according to which the daughter of a certain Sulṭan of Persia was healed of a terrible disease, when all prescribed remedies had failed, by eating the leaves of this herb, which she discovered accidentally while living in seclusion in a remote district of Persia.

Turkish Calendar (*Takrim*). Almanacs for general use, very similar in size and arrangement to the Egyptian, are published at Constantinople. Besides mentioning the great religious festivals (of the Moḥammedan year), and those peculiar to Constantinople — e.g., the Salutation of the Prophet's Mantle (15th of Ramazán),—and besides many entries relating to agriculture, horticulture, and natural history, they refer to various events of the Egyptian year, such as the rise of the Nile, cultivation of cotton, etc., and they note the three *gámrehs*, Old Folks' cold, and other periodic changes of temperature, as borrowed from the calendars of Egypt.

Tūt (the ancient Thoth). The first Koptic month. The waters of the Nile should fertilize the whole of Egypt. Lands are let, and estimates of taxes made for the ensuing year by the Government. Grain and seeds are brought out from storehouses for planting. The ancient Egyptians did not lay the foundations of houses in this month. Tūt is celebrated for the harvest of various kinds of dates. A popular rhyme for the month says :—

"Yikthah fi er-Rùtab
Wa wagaa er-Rùkab,"

i.e., "There is an abundance of *rùtab* (dates) and of pain in the knees." This alludes to rheumatic pains, resulting

from the now prevailing humidity, which are liable to attack those who sleep too lightly covered upon terraces or other exposed places.—*El-Makrīzi.*

Tūt 1st. Job took a warm bath, and was healed of his sores.—17th. On this day we make mention of the Glorious Cross of our Lord Jesus Christ.—*Church Calendar.*

A full period of 100 days has thus been given for the rise of the Nile between the Leylet en-Nuḳṭah and the 'Īd eṣ-Ṣalīb. The idea of the ancients was that the rise continued for 100 days, and this is approximately true, the usual period of the rising being about 90 days.

Thoth presides over the first month and over the year. Thoth is the moon, and he is the divinity of numbers, of learning, and of writing.

'Úlamá (pl. of *'álim*, 'a man of learning'). The 'Úlamá (often written *ulamas*, as if *ulama* were the sing.) form the learned, and therefore also religious, body. The 'Úlamá in Cairo have generally been students in the Ázhar University, where theology and jurisprudence are the chief subjects of study, though such other branches of science (*'ilm*) as are not incompatible with Muslim orthodoxy are taught. A man entitled to rank as an *'álim* is regarded with respect by Muslims, but the importance of the class has diminished *pari passu* with the introduction of European teaching. The 'Úlamá are scrupulous as to the form and material of their turbans, which are generally white, unless the wearer is entitled to wear green. Formerly the Meglis, or Council, of the 'Úlamá was a body of considerable influence.

Verjuice (*Ḥúsrúm*). The sour liquor from unripe grapes, "formerly much esteemed as a cooling astringent" (Redwood's "Suppl. to the Pharmac."). Recommended in the heat of the Koptic month Baūneh.

Wéfa en-Nīl. (The completion or fulness of the Nile.) The Yōm Wéfa en-Nīl (or el-Baḥr, 'the river') is the date when the Nile at Cairo is supposed to have risen 16 cubits (v. Nilometer), i.e. generally about, or prior to, the 11th Misreh (Koptic), or two months from the 'Night of the Drop' (Leylet en-Núḳṭah). (See Canal.)

Winds of Egypt. These are chiefly named as follows:—Báḥri and Shimál (north); Dabūr (north-east); Kiblíyeh or Mirīsi (south); Sibā (south-west); Nesīm (west or zephyr). The Shar'd is the hot Khamasīn. A *shōbeh* is a hot east wind, and *shōb* is the Syrian term for great heat, equivalent to *harr* in Egyptian Arabic. (See Lawákh, Zoba'ah, Ḥosūm.)

Yōm 'Arafát (the Day of 'Arafát). 'Arafát is the hill, about six hours distant from Mekkeh, to which Muslim pilgrims are required to go on the 9th of Zu'l-ḥeggeh, returning for the sacrifice in the Valley of Mūna on the 10th. For description of the ceremonies and origin of the name 'Arafát see Burton's "Pilgrimage," etc.

Yōm 'Ashūrá, v. 'Ashūrá.

Yōm Tasou'á (the Ninth Day). The 9th of Moḥarrem and of the period of the 'Ashr, a day of great sanctity, especially as preceding the day of *'ashūrá* (v. 'Ashūrá).

Yōm Wéfa en-Nīl (or el-Baḥr), v. Wéfa en-Nīl.

Yūnis. The Sheikh Yūnis ibn Saad ed-Dīn was a noted saint of Cairo, who died towards the close of the last century. An annual *mūlid* is held in his honour in the vicinity of his tomb, which is near the Bab el-Naṣr.

Zar. A word signifying a sort of *fête des dames*, having for its object the casting out of devils. Women of all classes who are afflicted with any of those nervous disorders that are explained by 'possession' are in the habit of assembling for a *zar*, which is held either at some saint's tomb or in the privacy of the harem. The process of exorcising consists briefly in working the demoniac into a state of violent excitement by dancing and the recitation of spells, by the burning of incense, the writing of charms, and, finally, often by sacrificing a sheep, fowls, or other victims, of which the flesh is distributed to all guests and visitors present.

Zémzém. The well of Zémzém (el-Bīr Zémzém) in the great temple of Mekkeh, visited by all pilgrims. The water of Zémzém, often brought in bottles by pilgrims, is highly esteemed.

Zeynab. The daughter of 'Ali and granddaughter of the Prophet. A mosque containing what is believed to be her tomb in the south of Cairo is highly venerated. A large *mūlid* is held annually in her honour, in the month of Régeb, the great day being a Wednesday about the middle of the month. It resembles the other great *mūlids* held within the city of Cairo. An order is required for Europeans who desire to inspect the interior of the mosque, as also for the mosques of el-Ázhar and of the Ḥasaneyn.

Zikīr. The performer of a *zikr*.

Zikr. Remembrance, and so mention or telling; also praise, celebration, glorification; reading or reciting of the Ḳurán; prayer to God, supplication (see Lane's Ar. Dict.). *Zikr* is the term used of the various religious exercises of the darwīshes. The original object of the *zikr* is the fatiguing of the body and consequent supposed elevation of the soul; and the purification of the breath and whole being by unceasing repetition of the name or names of the Deity. *Zikrs* are very numerous in character. The silent and higher forms are practised in the privacy of the *tekiyeh*. Those generally witnessed by Europeans have often been described.

Zoba'ah. A whirlwind, or moving pillar of sand and dust, that is seen (several are often visible at a time) during the Spring and Summer in the desert and Nile Valley. Sometimes they move along with considerable rapidity.

Zu'l-ḥeggeh. The twelfth Moḥammedan month, devoted to pilgrimage, as the name implies. (See Note II.)

Zu'l-ḳaadeh. The possessor or holder of truce, or abstention. The eleventh Moḥammedan month, signifying the month of repose; so called because the Arabs used to abstain from warring and plundering expeditions, as well as journeying for supplies of grain, etc., and prepared for the following month of pilgrimage. Or, perhaps, as Lane explains, because they then broke in their young camels (*el-ḳaadāt*) for riding.

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